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The Muslim Voice

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SEPTEMBER 2002 VOLUME 9 ISSUE 1 RAJAB 1423

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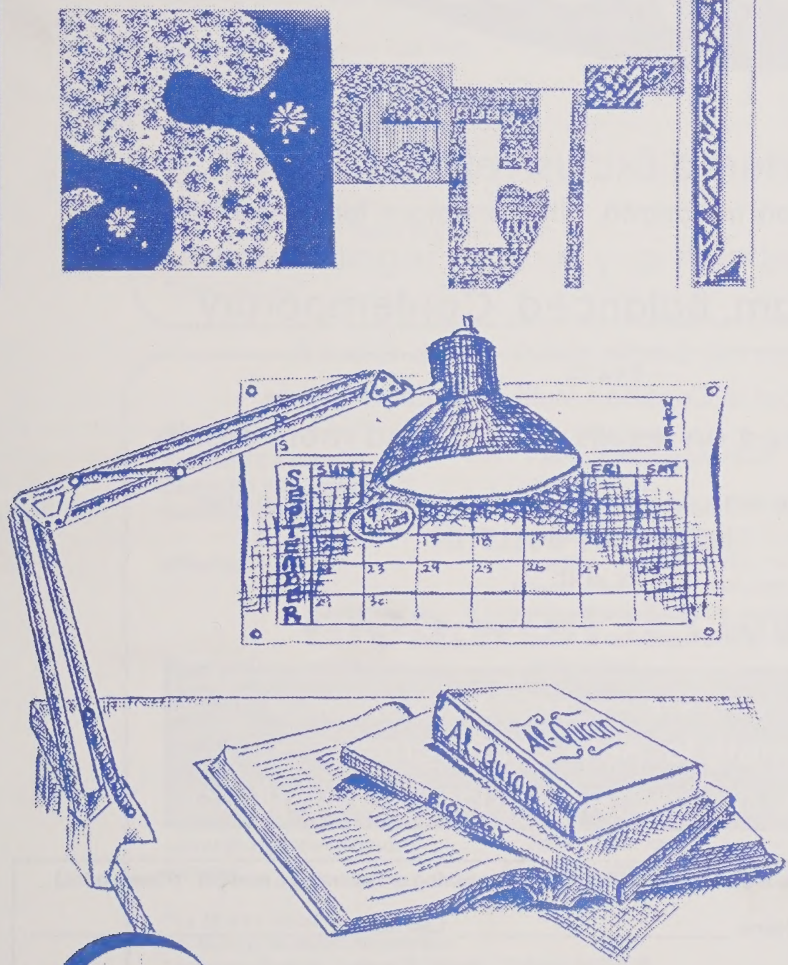

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TMV Online! Visit us on the web at: www.tmv.ca

The Muslim Voice is a non-profit magazine published by the Muslim Students' Association at the University of Toronto, St. George Campus.

Cover sketch by Zeenat Malam and Naila Talpur

The Muslim Voice Logo designed by Abeer Chaudhury, University of Toronto (St. George Campus)

The President's Message

Assalamu Alaykum!

Dear Brothers and Sisters in Islam,

As Executive members of Muslim Students' Association at the University of Toronto, St. George Campus, we would like to extend our greetings to all new and returning students as we embark upon the upcoming academic year. We hope that you all had a productive and enriching summer and that you are ready to face the challenge of another year at university. Not knowing what lies ahead, we must embrace each day with patience and the intention to do our best in everything that we undertake, for the sole purpose of pleasing Allah *(subhana wa ta'ala)*.

It is no easy task to be responsible for the largest and most diverse Muslim student population in Canada, which can be found here on our campus. Even with the best of intentions, we have our personal limitations. It is thus pertinent for all Muslim students to acknowledge this imperfection and realize that "MSA" stands for "Muslim Students' Association," thus including you as well. Therefore, for all those who testify that there is no God but Allah *(subhana wa ta'ala)* and Muhammad *(sallAllahu 'alayhi wa sallam)* is His Messenger, they too automatically have an equal responsibility in making the MSA's work successful.

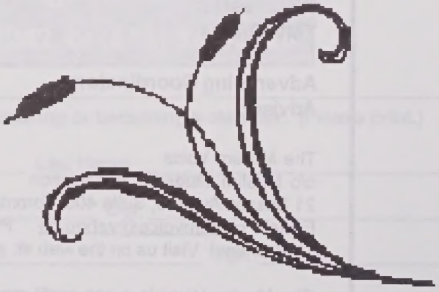
A truly Islamic community is a chain or network of numerous interconnected links, which is only as strong as its weakest link. We, as the youth of Islam, are responsible for the flourishing of our Muslim community on campus. We pray that this reminder awakens our souls and hope that those graduating this year will leave their legacy behind in the best way they can. Those who are still in the midst of their academic journey, strive to make a positive difference for your fellow Muslims. Most importantly, we encourage those entering university life for the first time to make an impact upon the MSA immediately, as the future of our organisation lies with you.

In order to facilitate your efforts, we have drastically improved the structure of the MSA to move away from the traditional "lecture and dinner" routine and make it more volunteer-oriented. This means that if you, along with your friends, have an idea that you would like to see implemented by the MSA, you are more than welcome to get involved first-hand in order to see it happen. To start off, we have divided much of our work into committees such as Events, Prayers, Da'wah and Outreach, Community Affairs, ProFac, Students for World Justice, and The Muslim Voice. Executive members of the MSA head most of these committees and the work is further divided into subcommittees, which are run by the general MSA body. Hence, there is room for everyone to get involved!

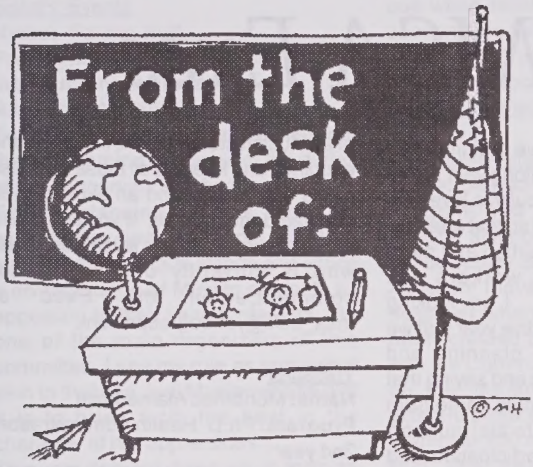
If we would like to see a year in which we further establish ourselves on campus, we must become united and endeavour to balance our lives in this world with what we try to accumulate for the next. We pray that Allah *(subhana wa ta'ala)* grants us the intelligence to distinguish between what is right and wrong, and to give us the strength to endure the both good and bad times with dignity. May He allow us to work as a united front to face the tremendous challenges of our Ummah in these troubled times and above all, that He bless us with the ultimate reward on the Day of Reckoning. *Ameen!*

Wassalamu Alaykum,

Muhammad Basil Ahmad
President, Muslim Students' Association
University of Toronto, St. George Campus



He who goes out in search of knowledge is in God's path till he returns.
(Reported by Tirmidhi)



THE MUSLIM VOICE

Asalamu Alaikum,

Subhan'Allah the summer has flown by and we find our selves dusting off our textbooks and binders once again ready to embark on another year of lectures, papers, midterms and exams. Every year begins with apprehension, nervousness, excitement and a hope that we will succeed in our university career. To all the first year students - welcome to the best years of your life *inshaAllah*. My advice to you is to take advantage of all the opportunities available to you. Get involved! Give back to the community as much as you benefit from it. You will see that half your knowledge is attained outside of the classroom.

Like many of you, I had just come from a high school where I felt like I was on a pedestal, I felt comfortable, settled and in control. Upon entering university, I was daunted by the enormity of what I saw - the huge campus, the large classes and the realization that my identity was based more on the number on my T-card then my name.

During your time here you might feel lost, alone, homesick, etc. You might lose confidence in yourselves and your ability, your integrity, your identity, even your faith may be challenged. However, this much is guaranteed – persevere, and never lose faith in Allah (*subhana wa ta'ala*) and His mercy and kindness – and all your insecurities will become strengths, renewed with a deeper understanding and new fervor.

If you feel alienated and homesick, *insha'Allah* Allah (*subhana wa ta'ala)* will help you turn to the right people who will become like family. If you feel discouraged and directionless, do not despair or lose hope – believe that Allah (*subhana wa ta'ala)* knows what is best for you and you shall find a new sense of calm. I pray for all of you that you leave university stronger and better people than the ones you came as – and that the times you have here are a reminder of a period of learning, development and many memorable moments.

My advice to you is this: Upon starting the 2nd half of my university career, I have realised that time goes by too fast, so it is essential that we utilize it. For all returning students, don't take the time and your education for granted. The university represents a vast fountain of knowledge, but the key is to possess a true thirst of learning.

Wa Assalamu Alaikum,
Noor Aliya Javed,
The Muslim Voice
Editor

Our Lord! Your truly know all that we may hide [in our hearts] as well as all that we bring into the open, for nothing whatever, be it on earth or in heaven, remains hidden from Allah. (Quran, 14:38)

Meet The MSA Exec

President
Name: Muhammad Basil Ahmad, Honours B.Sc.
Program/Year: Pharmacy, 1st Year
Introductory Statement: As President, my role involves overseeing the overall direction and strategic development of the MSA and ensuring that our activities remain within the limits of our faith, as defined by the *Qur'an* and *Sunnah*. In this capacity, I am directly responsible for delegating the coordination of MSA activities and programs, while also liaising with the university's administration as a representative of Muslim students during the planning stages of a new Multi-Faith Centre, establishing *Halal* food on campus, maintaining prayer spaces, and requesting religious accommodation during *Ramadan*. One person alone cannot bear a responsibility of such magnitude, so I rely on the help of my fellow Executive members and most importantly, on my fellow Muslim students.

Vice-President, Brothers
Name: Khaled Al-Qazzaz
Program: MASc. in Mechanical Engineering
Introductory Statement: I start by praising Allah *(subhana wa ta'ala)* and thanking Him for all the opportunities that He granted us to serve Him and work in His cause. To me this is a great opportunity to serve the Muslim community on and off-campus. My job description is basically assisting the president through working with the rest of the executives on planning, organizing and following up activities and events. And I will be doing so by focusing on three main approaches with all of our MSA work and these are; Focusing on having a more professionally run but still a Muslim organization in all aspects (planning, execution, preparation, budgeting, etc.); Mobilizing the Muslim community on campus, finding them, motivating them and having them more involved; Finally involve training and *'tarbeyyah'* within and along with the all our activities on the executives level and on the committees' level so that after this year we have more qualified and more professional Muslim workers and servants for this deen. I am looking forward to a very productive year that we have already started planning and executing. And I want to end saying that our success for sure would come from Allah's *(subhana wa ta'ala)* support through your active participation and contribution in our events and activities.

Vice-President, Sisters
Name: Natalie Sabri
Program: Political Science and Islamic Studies, 3rd year
Introductory Statement: *Assalamu Alaykum wa Rahmatullah.*
As Vice-Amira, I represent my fellow Sisters and am responsible for fostering Sisterhood on campus. Also, I serve as a support lever for the President to assist him in accomplishing the MSA objectives, and am responsible for working closely with fellow exec members to assist them in directing and coordinating the various activities of their committees. My vision of this year's MSA is an extensive one, and *insha'Allah* our team will prove that high hopes and dreams are indeed attainable.

General Secretary
Name: Alia Alatassi
Program: International Relations and French
Introdutory Statement:This year's secretary has taken MSA meeting minutes to a new level: the technological age. All minutes are now input into a laptop at a rapid pace by our patient secretary so she doesn't miss a single word of the vibrant discourse that takes place at executive meetings. Her duties include: booking the innumerable venues and equipment for all those fantastic lectures, liaising with the University administration for the benefit of all Muslim students, answering phone enquiries and keeping all those business cards organized! And an excellent job she had done thus far. If you would like to speak directly to this illustrious sister, who is currently unavailable for comment,email the Exec at msa_uoft@yahoogroups.com.

Treasurer
Name: Mohamad Alameddine
Program: Ph.D. Health Administration, 2nd year
Introductory Statement: *Asalamu alaikum*, I would like to wish my Muslim brothers and sisters a very happy and blessed year and encourage them all to get involved and help in the activities of the MSA for the academic year 2002-2003. I will be serving as the Treasurer this year, my responsibility entails preparing budgets and monthly income statements. Again I send you all an open invitation to share the reward from Allah (SW) and donate some of your time or money to support MSA activities. May Allah *(subhana wa ta'ala)* grant you success and forgiveness.

Public Relations
Name: Fozia Khan
Program: Political Science, 2nd Year
Introductory Statement: The MSA Public Relations officer is responsible for direct interaction with public and external groups including the media, other organizations and campus groups. She will strive at all times to maintain cordial relations with others and to represent Islam in the best way possible on behalf of the Muslim students on campus. Our highly experienced public relations officer for the year 2002-2003 comes to us with a solid foundation in and wide breadth of knowledge of how to deal with the media in the in order to ensure our ideas our fairly represented in an effective and efficient manner. If you have suggestions on how to facilitate her tasks, please contact the MSA executive.

Sisters' Events
Name: Fatima Butt
Program: Human Biology, 3rd Year
Introductory Statement:
Assalamu Alaikum!
For the benefit of all the froshies out there, I'll remind everyone of the duties of the congenial Coordinator of Sisters Events: planning halaqas, lectures, workshops, dinners/iftaars, athletics, trips and fun events to inspire and entice a diverse range of Muslim students by appealing to their varied interests. As one of the main organizers of this committee, I see my role as somewhat akin to that of a Jedi Master whose aim it is to bring forth the best in the character of her apprentices...
This year decided, have we, to form an "Events Committee" and composed of a group of dedicated sisters and brothers, shall it be. Our mandate it is to join together and find appealing new ways to organize *inspirational* and *engaging* Islamic activities. Means of uniting this *Ummah* with compassion, benevolence and understanding of one another, and the gift that is Islam, develop we will. If you feel the force within you and would like to become part of this sacred trust and make your event ideas become realities at tropical snowdrop@jannah.net, and the riches of remote galaxies, with Allah's *(subhana wa ta'ala)* help, to you shall be revealed.

Brothers' Events
Name: Bashar Alolabi
Program: Physiology, 2nd Year
Introductory Statement:Our extremely well versed Brothers' Events Coordinator has in store a vast array of ideas that will challenge and interest brothers on campus. Whether seeking Islamic knowledge, developing advanced communication and interpersonal skills, or just looking to spend some quality time playing sports and discussing issues with Muslim brothers on campus, the brothers' events team is definitely one worthy of your involvement. You can think of him as Jedi Master as well, responsible for the well-being and spiritual development of brothers. He will also train all interested participants in the primeval arts of paint-ball splattering and laser tag zapping which will be of use when relief from the stresses of academia is required. If you wish to share your ideas or become an apprentice, contact the MSA executive at msa_uoft@egroups.com.

Community Affairs Coordinator
Name: Safiyyah Ally
Program and Year: Philosophy and Political Science, 2nd year
Introductory Statement: *Assalaamu Alaykum!* I love challenges, so I was delighted when I was elected to this newly created position. I'll be working with the Community Affairs Committee on the implementation of several different projects over the school year. With over 100 members, it is my hope that this year's committee will accomplish many of its goals *inshaa Allah*. In particular, it hopes to create a Muslim presence in the social justice sector, and to initiate action against poverty while working towards the betterment of our society. The committee welcomes Muslims from a diversity of backgrounds and beliefs. I urge you to become an active part of the MSA and the wider community by involving yourself in this exciting new initiative. If you have any questions, advice or ideas you'd like to share, feel free to contact me at ssafiyyah@hotmail.com.

Prayer Coordinator
Name: Waqqas Shafique
Program: Computer Engineering, 4th Year
Introductory Statement: Salaamz. I've been elected as the prayer coordinator (again) for this academic year. Let me begin by sending my Salaams to all of our members, new and returning. As we all know, prayer plays an important role in our lives, in the sense that it helps us to remain on the straight path. It is for this reason that I believe that my first and foremost duty is to make sure that all of us on campus establish our prayers. However, in order to achieve this I need your help. Things like the setup of *Jumaah* prayer space, collecting donations at *Jumaah*, cleaning the prayer mats regularly, and ensuring that our existing prayer spaces are well kept requires manpower. *Insha'Allah*, this year I would like to give the expansion of our prayer spaces, especially acquiring a larger *Jumaah* space, the highest priority. In closing, I would like to say that the MSA is not one person's or a group of people's, it is yours and mine. We must all contribute to it, in any manner possible. So please come forward and give us constructive suggestions and play an active role in your community.

Da'wah/Outreach Coordinator
Name: Sumayyah Hussein
Program: English, 3rd year
Introductory Statement: The Outreach Committee of the MSA is planning many events this year, with the aim of increasing understanding of Islam in the campus community and erasing misconceptions about foundational aspects of the belief. The main events planned are a three-part "Discover Islam" lecture series and Islam Awareness Week, a weeklong event that includes displays, book sales, film screenings and more. We need your ideas and your help to make these efforts a success! If you're interested in being a member of this committee, please email the MSA today.

Newsletter Editor
Name: Noor Aliya Javed
Program & Duties: Human Biology, 3rd Year
Introductory statement: *Assalam Alaikum*! As the editor of the TMV, my job is to put together the magazine that you are holding in your hands. I hope that you are enjoying this magazine and will find it a source of entertainment and knowledge. *Masha'Allah*, this magazine is put together as the result of a lot of hard work and dedication on the part of our staff. However, helping hands are always needed and I would like to urge our readers to get involved with the TMV. Remember that TMV is your magazine, and we always welcome your suggestions, appreciation, criticism, etc. wholeheartedly. If you would like to be part of our team for the year, or contribute in any way, feel free to contact us at:www.muslimvoice@yahoo.ca. Also note that the online version of our magazine has changed to: www.tmv.ca.

EVENTS & ACTIVITIES

Mississauga Youth Leadership Conference 2002

June 1st 2002, an event took place that would set a new standard for Islamic conferences across GTA. With great speakers, more than enough food, and most importantly, a hard working team of true leaders, the Mississauga Youth Leadership Conference committee presented a brilliant youth conference!

By the will of Allah *(subhana wa ta'ala)*, for the past 6 months, a group of dedicated youth worked hard to put together a dynamic youth leadership conference in Mississauga. Approximately 15 active youth from various schools across Mississauga decided that it was time for a great youth event, but not just any event; something unique, something brilliant that would call for change, something that would have a real impact. And so they decided to conduct a superb leadership conference, aimed at high school students.

It was an event unlike any other. It was held at the HJA Brown Center from 10:00 a.m. to 7:00 p.m. Muslims as well as non-Muslims from various backgrounds of knowledge attended the event with a goal, to learn, acquire and apply. How of course could the message have been delivered without a great panelist of speakers! Hussein Hamdani, Yonette Duarte, Asma Ali, Romineh Dawood, Mashelle Kaukab, Omar Rashid, Hasrat Ghafoor, Jeewan Chanicka and key-note speaker Abdul-Rehman Malik, were amongst the inspirational, motivational and all-together influential speakers present. Together, these speakers gave effective tips, taught basic and important skills and inspired the young audience. The speakers addressed four main topics: "Public Speaking", "Time Management and Goal Setting", "Conflict Resolution" and "Intrapersonal Skills".

The audience of approximately 150 were in awe and taken away by the amazing organization of this unique event. Sr. Maria, a participant, comments: " I have never been to an event like this before, I think it was really good, and I am so happy I decided to come!"

Why, you may ask, is this conference so different from the rest? Well, it was organized strictly by dedicated youth who did everything from top to bottom with the help of their advisor Sumble Kaukab, a secondary school teacher. Starting with no funds they eventually managed to acquire a beautiful venue, lots of great food, and informational packages that gave the event a well-deserved professional look. Also present were several community organizations such as MYNA, Young Muslims, CAIR Canada and many MSA booths from high schools and universities alike. Everything went smoothly, without any complications!

Although this was a leadership conference, it underlined an Islamic basis that emphasized the necessity of leadership amongst our community, and especially amongst the new generation as Canadian Muslims. Everyone left with a sense of confidence, strength and perseverance. A brother from Erindale S.S. commented: "This conference was GREAT...really! Can you give me some information on how to start an MSA at my high school?" A positive transformation in our goals and visions for the future was clearly visible after this conference.

If this young group of dedicated leaders were able to address the community with such a great accomplishment, then it is time for us all to get up, get active, and become the leaders of tomorrow!

Our heartfelt thanks to the great audience, the excellent speakers, and countless volunteers for their hard work and dedication in making this event a success. May Allah *(subhana wa ta'ala)* give us all the strength and His guidance to continue on this path!

Ayesha Jawaid

WYD Catholic- Muslim Inter-Faith Dialogue

Alhamdulillah, I have been given the opportunity to report on an event which I, along with many other brothers and sisters, believe represents an integral part in the future of young Canadian Muslims. The recent Inter-Faith Dialogue, which was an event hosted by the World Youth Day 2002 organization, was a success no matter what religion one believes in.

On the 24th of July, at the CNE, almost 400 Muslim and Catholic youth from diverse backgrounds attended the dialogue, *masha'Allah*. The subject: *"How do you live your faith in this secular society?"* An appropriate question that challenges both Muslims and Catholics in Canada and the world. The program began with a Catholic prayer, then a presentation from a young representative of each faith, followed by group discussions (10-15 people per group), citations of important points from the discussions, and finally, Maghrib prayer.

Why do I call this initiative "an integral part in the future of young Canadian Muslims"? For the same reason that World Youth Day is important for young Catholics: it is an opportunity to discuss how we can work together to *strengthen* our faiths, rather than draw us apart. The willingness of the WYD 2002 organizers to host an Inter-Faith event and share the platform with Muslims is unprecedented in the history of World Youth Day. This act of tolerance and hospitality lives deep in the hearts of every Muslim and Catholic that attended the event, and this is the type of environment that, *Alhamdulillah*, we are blessed to live in.

The whole world has a lot to learn about Islam, and many international Catholic youth that attended the event will *insha'Allah* return home with positive attitudes towards Muslims. It is vital for youth from both sides to realize that a more cooperative and less fearful relationship can be developed between the two. Education, and active involvement of youth is the key to building a more peaceful future, where we recognize and preserve our differences, yet embrace the core Whether we pray in masjids or in churches, we still interact, study, and work together. Therefore, we should communicate honestly and without ulterior motives, as early in our lives as possible.

May Allah (*subhana wa ta'ala)* forgive me if I have lacked judgment in this report. My intention is only to share with you the peace and happiness I felt that evening. I pray that *insha'Allah* other Muslims see such interaction as an opportunity to strengthen their own *Iman* by remembering Allah *(subhana wa ta'ala)* when others pray, as well as to act as friendly and confident ambassadors for Islam. *Ameen.*

Fahad Ismail, Senior Organizer

Andalusia Prize

For Literature

$500 for the best short story

$200 for the best poem

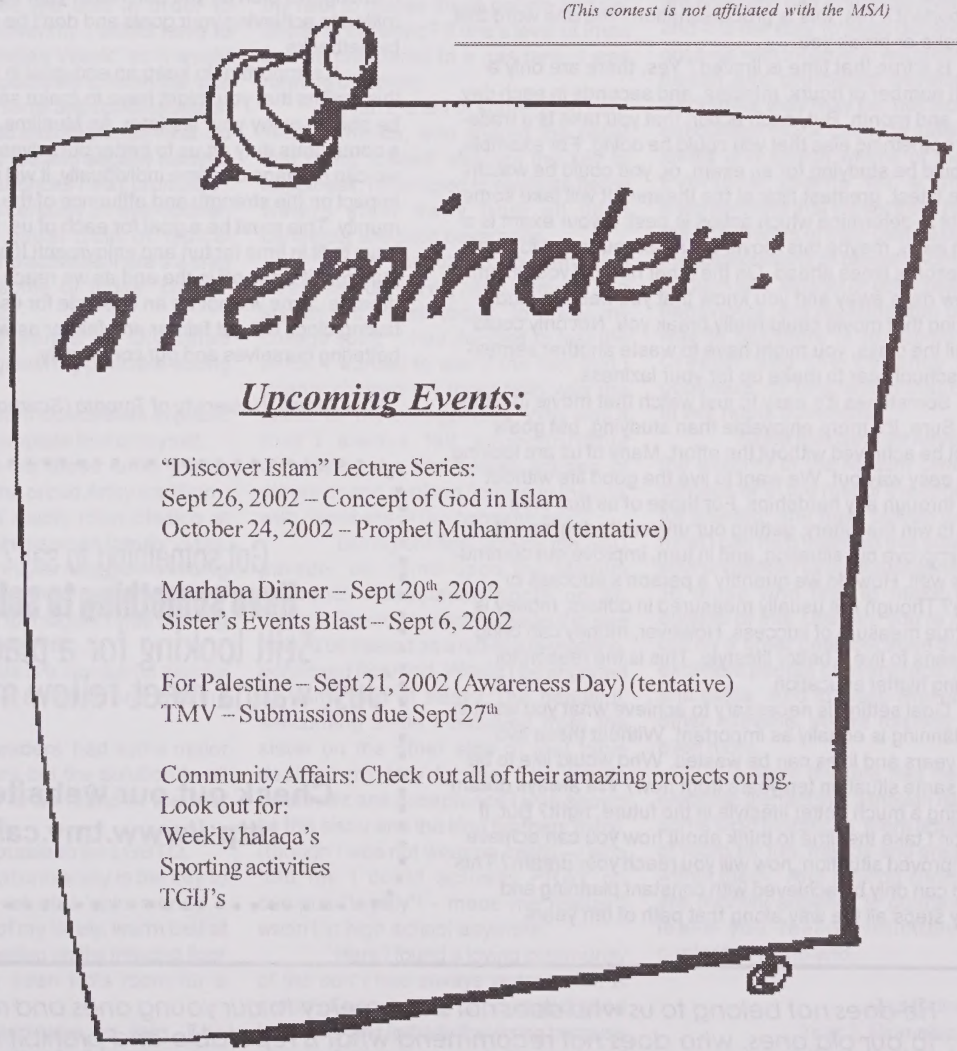
Deadline: October 25th, 2002

Please visit

http://www.uthman.org/prizes

for details

(This contest is not affiliated with the MSA)


a reminder:
Upcoming Events:
"Discover Islam" Lecture Series:
Sept 26, 2002 – Concept of God in Islam
October 24, 2002 – Prophet Muhammad (tentative)
Marhaba Dinner – Sept 20th, 2002
Sister's Events Blast – Sept 6, 2002
For Palestine – Sept 21, 2002 (Awareness Day) (tentative)
TMV – Submissions due Sept 27th
Community Affairs: Check out all of their amazing projects on pg.
Look out for:
Weekly halaqa's
Sporting activities
TGIJ's

The Value of Time

Time. It seems as if we are all chasing after time. We complain about not having enough time to do the things we need to get done, not to mention the things that we would like to be doing. Now that school's back in session, how do we get a hold of that ticking hand on the clock?

Are we really at a loss for time? Or, do we put off the things that we need to do by pursuing matters that are not so important? Yes, this is procrastination - the one word that can make or break you.

Is it true that time is limited? Yes, there are only a certain number of hours, minutes, and seconds in each day, week, and month. But, each action that you take is a trade-off for something else that you could be doing. For example, you could be studying for an exam, or, you could be watching the latest, greatest flick at the theater. It will take some thought to determine which action is best. If your exam is a month away, maybe this movie will relax your mind for the troublesome times ahead. On the other hand, if your exam is a few days away and you know that you need to study, watching that movie could really break you. Not only could you fail the class, you might have to waste another semester or school year to make up for your laziness.

Sometimes it's easy to just watch that movie in either case. Sure, it's more enjoyable than studying, but goals cannot be achieved without the effort. Many of us are looking for an easy way out. We want to live the good life without going through any hardships. For those of us that aren't going to win the lottery, getting our university degree will really improve our situation, and in turn, improve our community as well. How do we quantify a person's success or failure? Though it is usually measured in dollars, money is not a true measure of success. However, money can bring the means to live a better lifestyle. This is the reason for pursuing higher education.

Goal setting is necessary to achieve what you want in life. Planning is equally as important. Without these two tools, years and lives can be wasted. Who would like to be in the same situation ten years from now? We always dream of having a much better lifestyle in the future, right? But, if you don't take the time to think about how you can achieve this improved situation, how will you reach your dream? This dream can only be achieved with constant planning and steady steps all the way along that path of ten years.

Every person has goals that are unique to him or her. We have personal goals, educational goals, and career goals. To start goal setting, try to list your goals in these and any other areas that are important to you. The second part of this process is planning how you will reach your goals. And of course, the hardest part of all is implementing this plan so you can reach your goals. Be committed to achieving your goals and don't be discouraged by setbacks.

It's important to keep an end-goal in mind. Maybe this means that you might have to make sacrifices now to be able to enjoy your life later. As Muslims, we know it is a continuous duty on us to better ourselves in every way. If we can manage our time individually, it will make a big impact on the strength and affluence of the Muslim community. This must be a goal for each of us. Of course, we have to fit in time for fun and enjoyment! If we can manage our time, it'll pay off in the end as we reach our goals and dreams. Time will not be an obstacle for us and that ticking clock will get fainter and fainter as we continue bettering ourselves and our community.

Saba Jamali, University of Toronto (Scarborough campus)

Got something to say?
Have something to sell?
Still looking for a place?
Just wanna meet fellow muslims?

Check out our website at:
http://www.tmv.ca/

He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. (Reported by Tirmidhi)

My Frosh Hat

When I first entered University, I was at a loss as to what I it would be like. I came from a high where Muslims were few and far between so I was used to compromising some of my ideals in order to fit in and be accepted. I was used to hiding my religion as best as I could (with a *hijab* on my head) and praying all alone in dusty, secluded hallways. Now I was ready to face new frontiers.

Since I had no connections at U of T whatsoever, I sought guidance from the Students' Administrative Council at my College. The helpful students there informed me that in order to prepare for University I would have to attend "Orientation Week" as it would be our only opportunity to learn the vital social, interpersonal and communication skills that would ensure our survival. So I paid my $100 fee and eagerly awaited the great experiences I was promised.

It was certainly an eye-opener. Besides the usual train of typical leadership camp activities, here's a brief summary of some of those "critical" skills I learned.

1. A healthy sense of Olympiad competition against my pancake-eating peers.
2. How to scream obscenities in public and make a complete fool of myself.
3. How to dis-out those funky purple Engineers in the proud Artsy tradition.
4. The skill of madly roller-blading at 70km/h I would use when late for class.
5. Precision in laser-tag gun wielding which served as excellent stress relief when I wanted to imagine I was blowing a mean TA's head off.
6. That hypnosis is a wonderful excuse for acting like an idiot and getting attention.
7. Our frosh 'leaders' had some major stress disorders but the solution to all problems was to be found in the four letters B-E-E-R.
8. It was acceptable to be LGBTQ.
9. Goofing off at university is the key to earning highly valuable 'spirit money'.
10. The value of my lovely, warm bed at home, after sleeping on the freezing floor of some other frosh kid's room for a week.

My mind was so rapt. The misinformation that had been packed into my brain and heart through witnessing the shameless actions and words of those around me in 5 short days was phenomenal. Was this what the next four years of my life had in store? Did I have to compromise essential parts of my faith to please these people and get ahead in the world? If one's level of Iman can be compared to a gas-tank, I was running on empty.

With the aid of some good non-Muslim friends, who shared the belief that being 'pissed' was not the key to happiness, I managed to navigate fierce waters steer away from all illicit behaviour and toxic beverages.

By the final day of disorientation week I had doffed my *hijab* in favour of a stylish red Frosh toque, to show my college spirit. I had decided to test the limits. I wanted to see if the fact that I openly showed my inner faith was the cause for my unhappiness. Why was it that I always felt uncomfortable witnessing the shameless actions of others or and avoided 'joining in the fun' with members of the opposite sex?

During our final activity, the SAC parade, we came upon the Muslim Students' Association booth on St. George Street. I tested the waters to see how I'd be treated as a red-toque-wearing, perplexed frosh kid. Would I be shunned as some sort of freak? The beautiful, welcoming smile I received from the sister on the other side of that table decided my fate for me. The gentle treatment and acceptance I was shown by this sister and the kind brothers there, (though I was not wearing *hijab*) — who told me I could actually PRAY on campus "legally"! - made me realize I wasn't in high school anymore.

Here I found a loving community of the sort I had always yearned for: A group of people who encouraged good behaviour and forbade the wrong because of deep faith in the moral character and teachings of our Prophet (*SalAllahu Alaihi Wassalam*) combined with the belief that God knows what is best for us and that the way to true happiness is through His pleasure.

By Time.
Indeed man is in a state of loss.
Except for those who counsel one another in truth,
And counsel one another in endurance.
[Quran, Surat Al-Asr]

By the end of my week I had certainly learned a very important lesson: There are good and bad influences everywhere and it is our duty to seek out and share our lives with those who will promote our health and principled development, whomever they may be, not those who encourage moral decay to satisfy false ideals and selfish whims of the flesh. Everyone yearns for a state of enlightenment that will set them free from the constraints of their own desires and the expectations of others. Some do so through sex, alcohol or other destructive behaviours, not realising that quickest way to get there is to submit to our Creator and the cogency of the goodness, or *fitra*, within that calls us to this noble summons.

Since that day I've never taken the integrity of the Muslim *Ummah* on campus or in the rest of the community for granted, and have striven to do the most I can help maintain this supportive, environment for all our future generations. To those who fear to make friends outside of this *Ummah*, you're missing out on a great deal, because there are excellent people of every race, religion and caste. And to those who go to the other extreme, you're missing out on even more.

I hope my tale has helped to elucidate the fact that although Islam has some lucid limitations, there is still plenty of room for fun, friends and great times within them. And making choices that are morally superior is guaranteed to leave you feeling infinitely more contented in the end.

Red Riding Hood
Year 2, Biometaphysical Icthyological Engineering
University of Toronto (St. George)

Back to School Fears

The "Back to School" time may bring great delight and prosperity to the many businesses and stores around, but to me it is something dreaded. I will definitely not allow myself to be carried away in this pumped-up event. As I get ready for school in September, the thoughts that I had managed to push away all summer long will come tumbling back. Will I get the marks I want this year? Will I make the same mistakes I made last year? Will people see me as more of a friend or a stranger this year? Will this year ever be classified as the "Best Year Ever" (like on T.V. shows)? It's these questions that plague my mind and make me skeptical of this new beginning.

The thing is, I am one among those anticipating the "Double Cohort Graduation" event, of which I shall be a part, and after which I shall join the army of students, or rather, soldiers. At that time, the question of whether all the fuss about the "Double Cohort" has only been an exaggeration or otherwise, will be answered. Personally, I'm not as worried as I should be even though my marks are not unusually great, but I just feel that somehow I'll find my way easily into the universities. It sounds too optimistic of me, but I shall hang on to it in trying to pave my way to the university, although I have a feeling that this optimism isn't going to last too long, especially considering the fact that I will be a "guinea pig" in the new school environment.

Amidst these thoughts, which more or less every student faces, there will be some more questions that I wonder about, these being a little more personal. Stepping back into school and facing other kids of different reasoning and backgrounds, I wonder if I will be able to show myself as a decent person. Will I be able to deal with these people in an Islamic way? Will I be able to keep my religion in good light and grace through my words and actions?

It is a responsibility towards us Muslims, that no matter how heated things become, we must try to keep our head planted between our shoulders. We should remember to be steady and calm and to lead the way to a solution. It is a duty to share basic Islamic beliefs while being gentle and to not backstab others. These could be general morals, but it's our responsibility to recognize them and actually practice them. Even the littlest is good. I think that doing this, is akin to carrying the torch of Islam with you everywhere, or lighting your candle along with other candles.

Keeping this in mind, (especially my own) someday one of us could land in a higher place, hopefully both in this world and in the hereafter. This doesn't necessarily mean that we make mountains move but even molehills will be greatly appreciated. I think the best way to tackle this back to school issue is to just allow yourself easily into this year without stressing and just doing what you believe is right and by being alert. When it comes to marks I wish I had taken a course over the summer from the old curriculum to complement my new curriculum course so that I could have done a better job with my marks, but, that just didn't happen. I've my regrets but I think I'll get over them, *inshaAllah*.

Having to concentrate like I never have before will take some head beating against the wall, but I will ask Allah's *(subhana wa ta'ala)* help in this matter before I consider the painful solution of head beating. The worst feeling I think, that we can have at the end of this year is having regrets, which is hard to avoid, especially considering my careless attitude towards things.

Either way, *inshaAllah*, I plan on making the most of this short-term optimism. I wish we could be like one of the cars at the car-wash, going in looking dirty and coming out clean and sparkly. I don't mean to call us dirty but rather, I mean to emphasize the idea that we should come out better than before. Good Luck and *wassalamu alaikum.*

By: Sana Hasan

Answers to Crossword:

Across:
2. Bukhari
4. Makkah
7. Salaam
8. Iqra
10. Fatihah
12. Tahajjud
13. Zuhr

Down:
1. Niyyah
3. Khadijah
5. Shahadah
6. Ramadan
9. Firdaus
11. Hafiz

Narrated Abu Huraira (raw): Allah's apostle (pbuh) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Bukhari)

In the News...

'Also a victim of Sept. 11'

Excerpts:

The owner of a Toronto copy shop raided by police shortly after the Sept. 11 terrorist attacks wants a public apology from media and the police for "smearing" his family name.

"The RCMP have said to me that I am also a victim of Sept. 11," said Ahmed Shehab, a Toronto businessman who has lived in Canada for almost 20 years. "In my family we are all trying to wake up from a psychological and financial coma."

On Friday in a Buffalo court, a federal judge delayed sentencing after prosecutors said Shehab's nephew, Nabil al-Marabh, 35, is no longer a suspect in the terror attacks.

He has pleaded guilty to a relatively minor immigration charge and will be sentenced later this year. He may be deported to Syria, where his parents were born.

Al-Marabh had lived briefly at Shehab's Parkdale apartment and so police targeted Shehab in the scramble for clues following the World Trade Center and Pentagon attacks. The theory expressed at the time was that the uncle's copy shop was involved in manufacturing travel documents used by the men who carried out the Sept. 11 attacks.

"My client (Shehab) was ruined and smeared," said lawyer Rocco Galati, who said all of the allegations made against his client and his client's nephew are false.

"Nobody seems interested in the fact that he co-operated fully with the RCMP when they were trying to find his nephew. And now it turns out that the nephew, who was supposed to be one of the top 200 on the terror list, was in fact connected to nothing."

In a lengthy interview yesterday, Shehab described the pain he, his wife, his four children, and staff at his copy shop have endured.

"People are scared to come to my shop. My wife and children are suffering," he said. "One of my employees, who is h andicapped, was very scared when during the search police put a gun to his head. This also happened to a 16-year-old employee."

Shehab says he thinks of Sept. 11 every day. Describing himself as an"extremely moderate Muslim," he said he has often spoken against the radical views of people like Osama bin Laden. "I have condemned Sept. 11 publicly."

So how did Shehab, the owner of Best Copy on Charles St. at Yonge St., become targeted as having links to terrorism?

Shortly after the Sept. 11 attacks, al-Marabh's name was placed by theFederal Bureau of Investigation on its list of almost 200 people wanted for questioning in connection with the terror attacks.

Published reports at the time said that he was named as a bin Ladenassociate by Raed Hijazi, a man in Jordan facing charges in an aborted attempt by bin Laden to blow up a luxury hotel in Amman, filled with American and Jordanian nationals, during millennium celebrations.

According to published reports, Hijazi named the nephew, al-Marabh, aSyrian, as an "agent" of bin Laden.

Hijazi has been sentenced to death by a Jordanian court. (The sentencehas not been carried out pending appeal.)

In the summer before Sept. 11, Shehab had let his nephew — his sister's son — live at his Jameson Ave. apartment in Parkdale. Al- Marabh was in a legal jam, having been caught trying to enter the U.S. illegally in the back of a tractor-trailer in June. Sent back to Canada, he was released to his uncle, who posted $7,500 bail. A month later, he had packed his bags and was gone again.

Enter Ahmed Shehab. He was at his Jameson Ave. apartment when he said he saw al-Marabh's picture on television. He immediately telephoned the RCMP. "I called and said you are interested in my nephew. I asked them why, and said I will co-operate with you."

A week after Sept. 11, police in Canada and the U.S. went looking for al-Marabh. He had worked for many years in Boston as a cab driver, as had Hijazi. Al-Mara bh had a record for assault, including attacks on a girlfriend and a friend.

They found him in Chicago, where he'd been working in a liquor store. He had skipped out on a court date in St. Catharines, where he was supposed to answer charges of trying to illegally enter the U.S.

His uncle, Shehab, said that when he was interviewed by the investigators from the RCMP in Toronto, the conversation went pleasantly. So he was shocked when, a few days later, police with drawn weapons kicked in his apartment door with a search warrant. They also raided his copy shop.

Both Shehab and his lawyer Galati say police have returned all documents and computers seized, admitting they found nothing to substantiate terrorism-related charges. No apology is forthcoming, though.

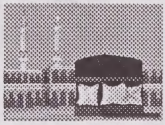
"The RCMP said, `Oh, we know that. He never came to the country.'" Shehab said he asked the RCMP to talk to the media and tell them this."They told me they don't talk to the media."

"In a nutshell I need an apology from the whole world to me and my family. And sympathy to me and my family and my business. Still, no matter what, I am trying to be a good citizen and a caring citizen," said Shehab.

As for his nephew, Shehab expects he will be released from custody soon. On Friday, prosecutors brought his case to court and asked U.S. Federal Judge Richard Arcara to sentence him for the minor charge of attempting to cross the U.S.-Canadian border at Lewiston, N.Y., illegally in mid-2001.

But the judge, seeing the top U.S. attorney for the region and many

Continued on page 19...



Islamic Psychology of the Self:

From the lecture series by Shaykh Mokhtar Maghraoui

Having met Shaykh Mokhtar Maghraoui and witnessed his intensely peaceful presence, I decided to search for more talks given by him. By the grace of Allah Most High, I came across a wonderful 4-part series entitled 'Islamic Psychology of the Self,' which both spiritually uplifted me, and inspired me to make changes in my life. Having been so moved by what Shaykh Mokhtar teaches us in these series, I felt the overwhelming desire to share him with others, and have thus set about to write this 4-part series in which I will put on paper what he has said in the videos. I have added nothing of my own, except what is necessary grammatically, and where he has used Arabic terms, I have attempted to translate them. Although I would like to give an introductory background to who the Shaykh is, and what he has accomplished, I will refrain from doing so, as it is known that he prefers only to be known as a student of knowledge.

The mission of the beloved Messenger of Allah (*sallAllahu 'alayhi wa sallam*), if it can be summarized, was to show us, and lead us in the path of '*uboodiyyah* (servitude) to Allah (*subhana wa ta'ala*) - for Allah (*subhana wa ta'ala*) ascertains in a powerful statement about the very purpose of our creation, when He (*subhana wa ta'ala*) says, ***"And I created Jinns and Humans for the only purpose to fulfill 'uboodiyyah to Me"*** [Quran, 51:56]. This can only be achieved when the intent and objective of the *creature* becomes subservient to the intent and objective of the *Creator*. Therefore, every action we commit or omit, every word we utter or harbor, every thought we conceal or express - we must ask ourselves, "does it or does it not fulfill the criterion of '*uboodiyyah*?" We must ask ourselves, is it, as we design it in our hearts, consistent with what Allah (*subhana wa ta'ala*) expects from the obedient servants? This question must be applied to our hearts, intentions and senses (actions) - to the point where every beat of our hearts is observed under this test.

Though we often unnecessarily complicate it, the equation of life is simple: in this *dunyaa* [this life, world] we act, and the outcome [based on these actions] is either *Jannah* [Paradise] or *Naar* [Hell]. It is beautifully simple, but we bring our excess of 'rationalizations' and 'sophistications' until we make the equation obscure. This journey of life must be taken by all of us, some will take it consciously and willfully, unfortunately others will not.

Rasool Allah (*sallAllahu 'alayhi wa sallam*) described a path for '*uboodiyyah* which is the path, fruit and consequence - that is excellence in *akhlaaq*. And Allah (*subhana wa ta'ala*) says to him in the *Qur'an*, ***"And you oh Muhammad are upon a great state of akhlaaq"*** [Quran, 68:4].

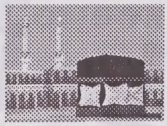
Furthermore, the Messenger of Allah (*sallAllahu 'alayhi wa sallam*) summarizes his mission in an authentic hadith in which he says, *"I have been surely sent only to complete the most excellent ways of akhlaaq."* The meaning of the term *akhlaaq* is something we shall come to soon.

It is important that we always keep in mind that the day we were born, we were born to die! We were brought into this world to go on a journey back home to *Jannah* where we originated, and Allah (*subhana wa ta'ala*) has put within us all, the instinct to *want* to go home - safely. The only way to go home safely is to attain a level of *akhlaaq* that will enable us to change our *nafs* [self], that has lowered itself, rebelled, and left home. Yet in His Infinite Mercy, Allah (*subhana wa ta'ala*) tells us, rectify that *nafs*, and you can come back home safely - this time forever, and this is why the Prophet (*sallAllahu 'alayhi wa sallam*) came to help us.

Akhlaaq is the plural of *khuluq* and *khalq*. *Al-khalq* means your external physical appearance/image, whereas *khuluq* refers to your internal image. We must beautify and rectify our *khuluq*, yet often times in this consumerist, materialistic, individualistic society of appearances, and sometimes deception - we beautify ourselves only physically. Furthermore, these days we are 'health conscious' and so we go to doctors, do as they say, endure pain, and so forth in order to take care of our *physical* bodies. We have plenty of water in this country, *Masha'Allah*, and take showers every morning, and every evening, and people that do not are considered unclean - and we joke to such people who say they haven't bathed, telling them they 'stink.' This stink can be discerned by the physical olfactory properties, the nose, and can be perceived by the physical eye.

Yet many of us do not take a spiritual '*nafs*' shower to cleanse the *nafs* every morning and every evening. No, we don't do this everyday, many of us don't do it every week, month, or year - and many of us have *never* taken a spiritual shower, and forgive me, but frankly, we stink! *Rasool Allah* (*sallAllahu 'alayhi wa sallam*) and the *'ulamaa'* speak of this smell that emanates from the filth of the *nafs*, and this filth is *hawaa* (desire). When we follow the *nafs*, when we give it what it wants, we are consequently led to commit sins against Allah (*subhana wa ta'ala*), His Rasool (*sallAllahu 'alayhi wa sallam*), and ourselves. These sins are the contaminants, impurities, and pollutants of our *nafs* and of our *qalb* [spiritual heart] - and as long as they remain therein, we shall never make it back home safely - we will have had a very *unsuccessful* trip.

"The Inner Struggle of the Self"



This is why the beloved Messenger of Allah (*sallAllahu 'alayhi wa sallam*) came to help us rectify that *nafs*, in order that it comes back to Allah (*subhana wa ta'ala*) in peace, serenity, balance, stability, and is thus in a state of *tuma'niinah* [serenity]. Allah (*subhana wa ta'ala*) says, ***"Oh satisfied, peaceful nafs, return to your Rabb, satisfied, and made satisfied - enter among My servants into My Jannah"*** [Quran, 89:27-29].

Our *nafs* will never reach this state until we are aware of the impurities that cover it and veil it so that we are able to remove them as we remove filth from our physical bodies. We must attain a balance because our concern for the physical is far greater than our concern for the inner *nafs*. Yet Allah (*subhana wa ta'ala*) says that it is only the heart that is in a state of *inaabah* [reverting back to Allah] and when it reaches Allah (*subhana wa ta'ala*) it will be satisfied.

In our current state we are going on a seriously downhill journey during which we are losing the energies needed to help us in the heavenly journey upwards to Allah (*subhana wa ta'ala*). To understand this factual statement, we have been given Allah (*subhana wa ta'ala*)'s physical laws of the universe, but many of us look at the physical world detached from its Creator and the 'other' world until we die, and therefore we will never taste the greatness of the pleasures of this *dunyaa*. As one early scholar *(Rahimahullah)* has said, the people of this *dunyaa* whose objectives were more of the happiness of this *dunyaa*, never attained the greatest happiness of this *dunyaa*: what is it? - Longing for Allah (*subhana wa ta'ala*). There is a *Jannah* in this *dunyaa,* said two other scholars *(RahimahumaAllah)*, whosoever does not know of it, and has not tasted of it shall never taste the *Jannah* of the Hereafter: what is it? - The sweetness and happiness that comes in the *qalb* by longing for Allah (*'Azza wa Jall*). Allah says that ***"Those who are spiritually blind in this world will be even more blind in the life to come"*** [Quran, 17:72].

Basic science tells us that when something goes downhill it loses potential energy, and the lower it goes the more potential energy it loses, the more it uses, misuses, and loses it into kinetic energy, that *violent* energy. We also know that when we go uphill we build potential energy - but many of us lose it going downhill.

The *rooh* [soul] is not in this physical world of space/time so it doesn't walk downhill, it goes downhill by feeding our desires - by giving the *nafs* what it wants, indulging it in desires, and the more, the steeper. It loses spiritual potential energy, and it is difficult to recover. This is why sometimes we find it difficult to stand up against something we don't *want* to do, but we've lost so much energy that we want to stand up against it, but we can't. It is like the person who has no energy and their mind tells them to walk, but their body cannot. This is a *nafs* that is *qabeeh* (ugly), and the ugliness continues as we feed the desires of our *nafs*, and never return through *tawbah* (repentance) to rectify and remedy that *nafs*, and so we have developed an ugly *nafs*, and ugly *khuluq*. Therefore the actions of such a person are merely a manifestation of this ugly *nafs* and are thus also ugly.

So we must go uphill and build potential energy by going *against* the *nafs* and its endless desires. This is why the actions of the *Anbiyaa'* were so beautiful and effortless. They stemmed from a *nafs* in a state of beauty, balance, and serenity, and from a polished heart. Therefore the build up of potential energy makes good actions *easier*.

Allah (*subhana wa ta'ala*) says in the *Quran*, in *Surah al-Layl*, that ***"For the one going downhill, going in Allah's way will be difficult. Whereas for the one going uphill (by good actions), We will make his path to Allah easier"*** [Qur'an, 92:5-21].

Khuluq is the state of the *nafs* which is rooted (not transient), and external actions are engendered by that state with ease - whether good, or ugly. So people who become angry easily, their *khuluq* is anger. People who are miserly find it easy to say, "No I don't have." People who are arrogant find it easy to become proud, to the extent that such *kibr* (pride) is observable in their face! The golden characteristic of Islam is *hayaa,'* for as Rasool Allah (*sallAllahu 'alayhi wa sallam*) said, "*Every religion has a defining characteristic, and the defining characteristic of Islam is hayaa'* [modesty, humbleness, humility.]" A person whose *khuluq* is *hayaa'*, in contrast to those mentioned above, will find it easy to exhibit *hayaa'* with ease in all aspects of life. A person who is *karim* is constantly generous, not by giving once or twice, but by always giving and doing so with ease. Therefore the *khuluq* may be *hasan* (beautiful) or *qabeeh*, as defined by the *Shari'ah*, and we must work to bring our *nafs* into a state that is *hasan*!

If I have said anything correct, know that it is from Allah (*subhana wa ta'ala*) alone, anything improper or incorrect, it is from myself, my ignorance, and the *Shaytan* against me. I seek refuge in Allah (*subhana wa ta'ala*).

Insha'Allah Ta'ala the second part of this 4-part series appearing in the October issue of The Muslim Voice, will look at "The Various States of the Self and Cultivating its Good."

By: Nosheen Mian UofT,St. George Campus, Year 3, Comparative World Religions & Islamic History/Arabic

The Islamic Prayer

The following passage contains the meaning of the Arabic verses we recite during prayer. This will *insha'Allah* help us with our mental concentration during the prayer, keeping our heart devoted to Allah *(subhana wa ta'ala)*.

In The Opening of Prayer: *Subhanaka Allahumma wa bihamdik, watabarka ismuk, wata'ala jad-duk, wala ilaha ghayruk*

This means: You are Glorified, O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You.

OR say this in the beginning: *Allah humma ba'id baynee wa bayna khatayaya kama ba'adta bayn al-mashriqi wal maghrib, Allahumma naq-qinee min khatayaya kama yunaq-q a-thuwabu al-abyadu mina ad-danas, Allahumma ighsilnee min khatayaya bil maaee wa a-thalji wal bard*

This means: O Allah! Separate me (far) from my sins as you have separated (far) the East and West. O Allah! Cleanse me of my sins as white cloth is cleansed from dirt. O Allah! Wash me of my sins with water, ice and snow.

In *Ruku:* *Subhana Rabbi ya al-azim*

This means: How Perfect is my Lord, the Supreme!

Straightening up from *Ruku:* *Sami'a Allahu liman hamidah*

This means: Allah listens to the one who praises Him.

While still standing, say: *Rab-bana wa laka al-hamd*

This means: Our Lord, to You be all Praise.

In prostration: *Subhana Rabbiy a- a'la*

This means: How Perfect is my Lord, the Most High.

Tashahud: *At-Tahiy-yatu lil-lahi wa assalawatu wa attayyibat, As-Salamu 'alika ay-yuha annabiyyu wa rahmatu Allahi wa barakatuh, Assalamu 'alayna wa 'ala 'ibadi ilahi assaliheen , Ash-hadu alla ilaha illa Allah, wa ash-hadu anna Muhammadan 'abduhu wa rasuluh*

This means: All greetings, all prayers, and all good things are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be on us and on all righteous slaves of Allah. I bear witness that no one is worthy of worship except Allah. I bear witness that Muhammad (*sallAllahu alaihi wasallam*) is his slave and Messenger.

Then say : *Allahumma sal-li 'ala Muhammadin wa 'ala ali Muhammad, Kama sal-layta 'ala Ibraheem wa 'ala ali ibraheem, innaka hameedun majeed, wa barik 'ala Muhammadin wa 'alaaali Muhammad, Kama barakta 'ala Ibraheem wa 'ala ali ibraheem innaka hameedun majeed*

This means: O Allah, send Grace and Honour on Muhammad (*sallAllahu alaihi wasallam*) and on the family and true followers of Muhammad (*sallAllahu alaihi wasallam*) just as you sent Grace and Honour on Ibrahim (*'alayhi assalaam*) and on the family and true followers of Ibrahim (*'alayhi assalaam*). Surely, you are praiseworthy, The Great. O Allah, send blessings on Muhammad (*sallAllahu alaihi wasallam*) and on the family and true followers of Muhammad (*sallAllahu alaihi wasallam*) just as you sent blessings on Ibrahim (*'alayhi assalaam*) and on the family and true followers of Ibrahim (*'alayhi assalaam)*. Surely, you are praiseworthy, The Great.

In *Salaam*: *Assalamu alaikum wa Rahmatu Allah*

This means: Peace be on you and the mercy of Allah.

Sumayya Javid, University of Toronto (St.George),
First Year, Computer Engineering

Our Lord! Impose not on us that which we have not the strength to bear, grant us forgiveness and have mercy on us. You are our Protector. Help us against those who deny the truth. (Quran, 2:286)

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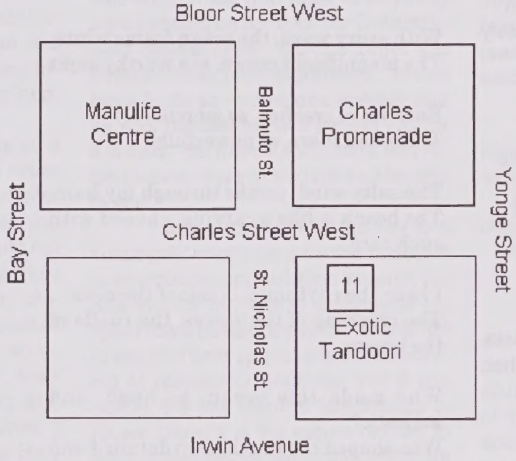

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(platter)

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3. Meat (choice)
4. Vegetable
5. Dall (mix)
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Poetry Corner

Blink

I blink.
And as my eyelashes embrace
The world changes.
One more child is ruthlessly beaten.
One more wife is abused shamelessly.
Another child is born into a home
That can never support it.
Another dies from utterly severe
Starvation in Africa.
One more mother cries because she knows
That without food, her baby will die.
One more girl is raped
And killed in a local slum.
One more crime is committed
Without just punishment.
One more baby girl is given up in Asia
Because her family does not want her.
Ten more soldiers are murdered in what
America knows is an unjust war.
One more man is slaughtered while unfalteringly
Fighting for his dignity.
One thousand more tears splash down
Into the abundant sea of sorrow and regret.
One million more hearts are shattered and
Neglected without a second glance.
Countless backs stabbed and
Left to bleed in humiliation.
Another pair of eyes blink in front of a TV set
They belong to the person who does not hear the screams,
Feel the pain. A person who can never learn to care
They blink passively as if a single blink does not matter.
The world can change in the blink of an eye.
But some things,
Some things will never change.

Asmaa Hussein, Grade 12, Silverthorn CI

Ocean Glory

As the sky darkens, and the moon glows
The ocean breathes, and the sun goes

With every wave, the ocean foams white
The magnificent ocean, is a worthy sight

Each wave crashes, so mercilessly
The ocean roars, so powerfully

The salty wind, combs through my hair
The beach is like a carving, shaped with such care

I hear the rhythmic, music of the seas
The crashing of the waves, the rustle of the breeze

Who made this ocean, so huge, and majestic?
Who shaped the beaches, so detailed and fantastic?

Of course, truly, it could only be,
The Lord of you, the Lord of me.

Rafiya Javed

Gaza

A tiny, lifeless
body,
All wrapped in white,
Janazah prayers are done,
Day turns to night.

Another faceless casualty
Of injustice and hate.
How can one so innocent
Suffer such a fate?

His smile was a guiding light,
His laughter, a sweet song.
A father's grief, a mother's tears
Flowing all night long.

Broken toys are scattered,
Heaps of rubble on the ground.
No more laughing children,
Bitter weeping, the only sound.

The innocence of childhood
Savagely taken away.
Hollow faces filled with pain,
Look too old to play.

A lifetime filled with sorrow,
With rage and bitter pain.
We ask Allah for victory,
Our prayers are not in vain!

Connie Al-Ramahi

Wisdom

The road to wisdom?
Well, it's plain and
simple to express:

Err
and err
and err again
but less
and less
and less.

Ahsan Mehmood, 2nd year, Computer Science (Erindale)

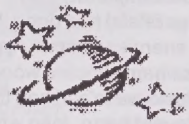
Living for the Hereafter

Through every stage in life, we need to constantly remind ourselves of our purpose in life. As Muslims we can all agree that our purpose is to worship Allah *(subhana wa ta'ala)* alone and to please Him in order to attain Heaven. It is important to understand that marriage is yet another journey in life where we need to keep our purpose in mind. We will all be tried and tested throughout our lives in various ways. Our spouse and family will be just one of those many trials; however the reward for bearing them with patience is unimaginable.

It is best to look at marriage as a bed of roses, remembering that roses need to be nurtured and well looked after in order to maintain their overwhelming beauty and scent. Also, you should not forget that each rose has a thorn and so you must approach it with caution, otherwise you may cause harm to yourself and the rose (marriage), causing an injury which will always bear a scar. Marriage is indeed a great blessing and sometimes, perhaps most of the time, it is a blessing in disguise. In the Holy Qur'an, Allah *(subhana wa ta'ala)* says:

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect"[Qur'an, 30:21].

No marriage is perfect but that is no excuse to stop striving for perfection. Your spouse is your garment to conceal your faults, to be the closest thing to you, who pains with you and celebrates with you. To live in such close quarters with another person has its way of making us less appreciative of them. This in turn decreases our level of tolerance, understanding, and patience



for each other, and in doing so, ruins the blessings in our marriage. Everything we do should be done for our Creator to earn eternal bliss. Do not forget this through those petty arguments. We all have faults so forgive one another and try your hardest to put it behind you for it is said, "Be merciful to others and Allah (*subhana wa ta'ala*) will be Merciful to you."

I was once told that the key to a successful marriage is for the husband to emphasize appreciation towards his wife and for the wife to emphasize respect towards her husband. This is not to say that both spouses are undeserving of respect or gratitude, but if you notice, the key word is "emphasize"J. As we know, it is the nature of man to want to feel respected or thought of as highly, better known to today's youth as 'tha man.' It makes him feel good and why not, as long as he does not abuse his position. On the same token, women like to feel or know that they are <u>not</u> being taken for granted. A woman would love to continuously go out of her way for her husband as long as her efforts are recognized. As they say, 'Give credit where credit is due,' and credit is due when a sincere effort is made.

Brothers, you must remember that women are fragile and emotional beings. That is why they have the role of being a mother; the caregiver of the family. And sisters, believe it or not, men have feelings too, even though they may not always express them. So do not take advantage of their generosity! The Prophet (*sallAllahu alaihi wasallam*) has said:

"Among the believers who show most perfect faith are those who have best disposition and are kindest to their families"(Reported by Tirmidhi).

So brothers, if you want true honour and respect, which is only from the eyes of our Creator (who should be our **only** concern), then treat your families with kindness. The Prophet (*sallAllahu alaihi wasallam*) has also said:

"The best of women is one that pleases her husband when he glances at her, obeys him when he commands her and does not oppose him or displease him in matters regarding her body or wealth" (Reported by Ibn Majah).

Sisters, we must remember that our husbands carry a huge burden concerning us and our children on the Day of Judgment. He is the *Amir,* the leader of the family and of the house. So respect him and love him by helping to ease his burden in the hereafter.

In marriage, both husband and wife should be willing to make sacrifices for one another, more so emotionally than anything else. Sacrifice, teamwork, and giving each other the benefit of the doubt are essential ingredients to keeping peace and harmony in the household; for our children as well as for ourselves. *Allahu Alim.*

Whatever good comes out of this, it is from Allah (*subhana wa ta'ala*) alone, and whatever bad comes from this, it is mine.

"Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"[Qur'an, 3:193].

Shireen Patel

Our Lord! Let not our hearts deviate from the truth after You have guided us, and bestow upon us mercy from Your grace. Verily You are the Giver of bounties without measure. (Quran, 3:8)

The Prophets of Islam

Truly! We found him (Job) patient. How excellent (a) slave! Verily he was ever oft-returning in repentance (to Us)! [Quran, 38:44]

Essentially this was how Prophet Job (Ayub) *('alayhi assalaam)* was praised by Almighty Allah *(subhana wa ta'ala)* in the Quran. Prophet Ayub *('alayhi assalaam)* was a man who encompassed many admirable qualities. He was repentant and remembered Allah *(subhana wa ta'ala)* in gratitude, patience, and steadfastness. These qualities alone allowed for his rescue and the secret of gaining Allah's *(subhana wa ta'ala)* praise.

A group of angels in a discussion about Allah's *(subhana wa ta'ala)* human creatures noted that the best creature on earth at that time was Ayub *('alayhi assalaam)* because of his great character and patience, and constant remembrance of Allah *(subhana wa ta'ala)*. Thus, Allah *(subhana wa ta'ala)* blessed him with a long life and enormous wealth. Overhearing this conversation was Iblis (the devil), who was angered by the praise of Ayub *('alayhi assalaam)*. He tried to distract Ayub *('alayhi assalaam)* in his prayers, but when that failed it furthered enraged him.

Iblis asked Allah *(subhana wa ta'ala)* if he could remove Ayub's *('alayhi assalaam)* wealth to prove that glorifying Allah *(subhana wa ta'ala)* was only in fear of the wealth being taken away. Allah *(subhana wa ta'ala)* explained that Ayub *('alayhi assalaam)* was one of his sincerest worshippers and his devotion was from his love for his Lord. But, Allah *(subhana wa ta'ala)* granted Iblis permission to prove him wrong about Ayub *('alayhi assalaam)*.

So Iblis destroyed the cattle, servants, and farms leaving prophet Ayub *('alayhi assalaam)* with no possessions. Iblis then disguised himself as a wiseman and told Ayub *('alayhi assalaam)* that Allah *(subhana wa ta'ala)* had done this to please his enemies despite Ayub's *('alayhi assalaam)* sincere worship. If Allah *(subhana wa ta'ala)* had the ability to prevent harm, then why wasn't the wealth protected? Ayub *('alayhi assalaam)* explained that what was taken from him belonged to Allah *(subhana wa ta'ala)* and he was just its trustee for a while. Allah *(subhana wa ta'ala)* gives and takes what He wills.

A frustrated Iblis returned to Allah *(subhana wa ta'ala)* and admitted that removal of Ayub's *('alayhi assalaam)* wealth didn't falter his faith but surely removal of his children would. Allah *(subhana wa ta'ala)* gave Iblis authority over Ayub's *('alayhi assalaam)* children but warned that it would have no effect on his devotee's faith. So Iblis shook the foundation of the house where his children lived, causing it to come crashing down and killing his children. Iblis then came to the prophet as a sympathetic man and mentioned that Ayub's *('alayhi assalaam)* Lord was not rewarding His worshipper properly for all his prayers. Ayub *('alayhi assalaam)* replied that Allah *(subhana wa ta'ala)* sometimes gives and sometimes takes and may be pleased or displeased with our deeds. He would stay firm in his belief and be grateful to his Creator. He then prostrated to his Lord.

Iblis returned to Allah *(subhana wa ta'ala)* vexed. He proposed that if Ayub *('alayhi assalaam)* were healthy he would continue to worship in the hopes of regaining his wealth and having more children. So Allah *(subhana wa ta'ala)* gave Iblis authority over his body to weaken it but not over his soul, intellect, or heart because that was where knowledge of Allah *(subhana wa ta'ala)* and His religion resided. So Iblis diseased Ayub's *('alayhi assalaam)* body until it was reduced to skin and bones and he suffered incredible pain. As people deserted him one by one and only his devoted wife stood by him, Ayub *('alayhi assalaam)* remained strong in his faith. Iblis became desperate and was asked by his helpers how he managed to lead Adam *('alayhi assalaam)*, the father of man, astray but could not affect Ayub *('alayhi assalaam)*? So Iblis went to Ayub's *('alayhi assalaam)* wife who was kind, loving, and remained his companion throughout the suffering. Iblis reminded her of the days when her husband was healthy and had wealth and children. The memories rushed back to her and she burst into tears. She asked Ayub *('alayhi assalaam)* how much longer he would bear this torture from their Lord? Why wouldn't he call on Allah *(subhana wa ta'ala)* to remove the suffering?

Ayub *('alayhi assalaam)* realized Iblis must have whispered to his wife, so he reminded her that they enjoyed good health and riches for eighty years and suffered for only seven. Until he had suffered longer than the good years he would feel ashamed to ask the hardships to be removed. He banished his wife for her weakened faith and dissatisfaction with the will of Allah *(subhana wa ta'ala)*.

Ayub *('alayhi assalaam)* turned to Allah *(subhana wa ta'ala)*, not in complaint, but to seek his mercy.

Allah said to him: "strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink." And We gave him back his family, and along with them the like thereof, as a Mercy from Us, and a reminder for those who understand." [Quran, 38:42-43]

Meanwhile, his wife could no longer bear to be away from her husband and returned to him to beg for forgiveness. On entering the house, she was amazed at the sudden change. Ayub *('alayhi assalaam)* was healthy, his children and wealth were

vigilance exemplified his piety and gratitude to Allah *(subhana wa ta'ala)*. Though he went through various trials to test his faith he remembered that for all the years that Allah *(subhana wa ta'ala)* has granted his blessings upon his family, the temporary hardships he faced for the last seven years could not stop his devotion to his Lord. It was patience and faith that allowed him to survive the trials he had to go through. One should remember the story of prophet Ayub *('alayhi assalaam)* when they are facing hardship and remember that patience and devotion to Allah *(subhana wa ta'ala)* are the key to survival.

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah, that ye may prosper. [Quran, 3:200]

Zahra Malik, Human Bio, Uof T (St. George), Year 3

Knowledge

Mu'adh ibn Jabal [Allah Most High be well pleased with him] relates:

Acquire knowledge because doing so is good. Seeking it is worship. Reviewing it is glorifying Allah *(subhana wa ta'ala)*. Researching it is jihad. Teaching it to the ignorant is charity. Serving the scholars is a way of drawing near to Allah *(subhana wa ta'ala)* because knowledge is the path of ascension to the stations of Paradise. It is a companion in isolation and a comrade in distant lands. It speaks to you in solitude. It is a guide to prosperity and a shield against adversity. It beautifies one among friends and is a weapon against enemies. With it Allah *(subhana wa ta'ala)* elevates people and makes them guides and bellwethers of good. The scholars are people whose words are sought and whose actions are imitated. The angels long for the scholar's company and comfort them with their wings. Everything, the fish of the sea, the beasts of the earth, the predators of the land and sea, and the cattle pray that blessings come upon him. This is because knowledge enlivens the heart against ignorance, illuminates the eyes against darkness, and strengthens the body. It transports the servants to the mansions of the select and the righteous and to the highest ranks in the world and in the Hereafter. Contemplating it is equivalent to fasting, and reviewing it is equivalent to the Night Prayer vigil. With it, kinship is united and the lawful is distinguished from the unlawful. Knowledge is an imam which leads to righteous actions. It is craved by the people destined for Paradise and shunned by people destined for Hell.

Source: al-Hanbali, Imam Ibn Rajab (d. 1392 CE). Warathatu'l-Anbiya'. Translated with Introduction as The Heirs of the Prophets by Zaid Shakir. Chapter 8, pgs. 37-38. Chicago, U.S.A.: The Starlatch Press, 2001.

(In the news) Continued from page 11...

prominent media in the court, took a brief recess and checked the Internet. He saw dozens of articles saying al-Marabh was linked to the Sept. 11 attacks and slammed prosecutors for not filling him in.

Assistant U.S. Attorney Marc Gromis told the judge: "The government is not prepared at this time to make any contentions that Mr. al-Marabh has any involvement with terrorism or terrorist groups," according toan account in the Buffalo News. The judge has delayed the case until Sept. 3, saying he wants more information before passing sentence.

Under federal U.S. guidelines, al-Marabh will draw two to eight monthsfor his attempt at illegal entry. He has already served 10 1/2.

Shehab is trying to get intouch with his nephew. He said al-Marabh is very upset at being held in custody for such a long time for noreason. "If they make (my nephew) president of the United States, itwill not heal the wounds," Shehab said.

Al-Marabh's case has another Canadian ramification. An Ottawa honeymerchant, Hassan Almrei, has been in jail in Canada since last Octoberand is facing a deportation order to Syria, which his lawyer, Barbara Jackman, is challenging. Part of the case against the Syrian-born Almrei is his social relationship with al-Marabh.

"How many other people are in detention just because they knew al-Marabh?" Galati said.

[Taken from the CIC Friday Bulletin - August 18, 2002]

Sign up to MSA-L

Would you like to know about MSA events? Want to know when and where Jumu'ah might be held on campus? Don't want to miss important announcements?

Visit our website at www.utoronto.ca/muslim for details on how to sign-up to the MSA e-mail listserv!

Turning Rhetoric into Reality

In the past year, I've listened as Muslims chanted repeatedly that Islam is all about peace; that Islam promotes justice and equality. I don't deny that what they say is true. But I also understand when unsympathetic listeners raise eyebrows at the pro-Islam rhetoric.

I'll tell you why. Our religion is beautiful, but it is my honest opinion that we Muslims do not always promote the previously mentioned Islamic ideals. I do not believe we are an unjust people, nor are we inherently racist or hateful of others. But what I feel very strongly is that we are passive. And the way to rid ourselves of passivity is to stand up and take positive action to promote these ideals.

How do we do that, you ask? I feel more than ever that the best da'wah we can do is to show by example. We need to *show others* that we are good people by being the first to give. We need to *show others* that we are just by being the first to fight for justice. We need to speak out against any form of racism, be it against blacks, whites, or any other group. We need to act to end poverty among both Muslims and non-Muslims.

Instead of being affected by change, let us effect change. Because otherwise we ourselves will become victims. We Muslims do not live in a vacuum. Whether we like it or not, we are part of society. Having said that, when we don't like something about the society we live in, we have a choice: we can either react by shunning society, or we can take charge by participating in it. I propose the second choice as the better one.

Let me explain. I work closely with a school in the Greater Toronto Area. Over half of its students are disadvantaged Muslims, most of whom are doing poorly either academically or socially. I use this example to illustrate that when we move out of our vacuum; when we begin fighting for fair treatment for all, we are actually helping our own Muslims in the community.

Once we are able to explore problems both in the Muslim community and in the larger Canadian society, it is only then — and I stress the 'then' — that Islam can truly be known as a religion of peace, justice and equality.

How long this process takes is entirely up to you and I and everyone else in the Muslim community. But I'm optimistic about the future. I see Muslims slowly organizing themselves to work for change. In particular, having worked with MSA Community Affairs over the last year, I see that the projects now being initiated by the committee have the potential to propel the Muslim community from stragglers lagging behind the pack to true participants of social action.

MSA Community Affairs is a subcommittee of the Muslim Students' Association, St. George Campus. Here's a rundown of our goals:

- to make Muslims visible in all spheres of public life as initiators of action as well as participants
- to bring together Muslims working for the betterment of Canadian society
- to promote and live out the principles of generosity, charity and social justice
- to work for inter-cultural and inter-religious peace and harmony, particularly within the framework of Canadian society
- to fight ignorance, racism and prejudice within the local (Muslim and non-Muslim) community through good works and education and
- to network with other organizations who promote similar ideas and activities.

All this may sound fascinating. But there's some real action behind all the talk. Once September starts, many of our long-awaited programs will come into fruition. Our planned projects will address issues such as hunger, poverty and education in both the Muslim and non-Muslim community.

Below is a summary of our projects for the academic year 2002-2003:

Inner-city Mentoring Initiative
This mentoring program will begin in October 2002. It will be directed towards Muslim high school students who are consistently underachieving in class, and those who would benefit from a positive role model. Mentors will meet with students for one-hour sessions of homework help and career counseling at the University of Toronto.

Alexandra Park Tutoring Initiative
Free tutoring services will be offered to at-risk children at the elementary school level in a GTA housing project from September to June. One-hour tutoring sessions will take place after school on Mondays. This program was initiated by MSA Community Affairs to assist those who are needy in the surrounding community. It is hoped that this program will ameliorate the situation of these disadvantaged students by providing one-on-one attention with tutors, who will serve as both role models and mentors in the community.

Social Justice Speaker Series
This idea was borne out of MSA Comm.'s realization of how little we actually knew about the social justice issues we are involved with. In order to combat this and create awareness amongst ourselves and other Muslims on campus, we will invite a panel of speakers for various events throughout the year. Group discussions will provide a forum to discuss and debate creative Islamic solutions to social and political problems

in Canadian society. These solutions will provide direction for future projects organized by MSA Community Affairs.

Project thINK FOOD
This environmentally friendly fund-raising project will be conducted in coordination with an organization called thINK FOOD. thINK FOOD turns used inkjet cartridges into food. Here's how: each donated cartridge is remanufactured, and a food bank is compensated for its value. By taking part in this initiative, MSA Comm. will help food banks feed more people and will divert plastic waste from entering landfills. Over the school year, we will set up collection sites for used ink cartridges at university residences and then deliver the cartridges in exchange for food donations.

Ramadhan Food Drive
Boxes will be set up on campus for food drop-off during the month of

Ramadhan. Non-perishable food items will be distributed to various food banks, including the Muslim Welfare Centre.

Other Potential Projects

- Eid Gift Distribution - This service would be for disadvantaged Muslim families and newcomers in order to assist in the planning of their Eid celebration. Parcels would include halaal meat, clothing, toys and other such goodies. Volunteers from MSA Comm would organize drop-off of gifts.
- Translation Committee - A group of people from a variety of language groups would be formed to provide translation services to organizations such as the Daily Bread so that newcomers and those with language barriers in the larger community can better be served.
- Any project initiated by you that fits the mandate of MSA Community Affairs.

This academic year will be very exhausting for MSA Comm. Most of our projects are long-term, and in order to make our committee successful, we will need a wide volunteer base, and lots of moral support.
If you are interested in the work that we are doing, and if you would like to help out in any way, pleasecontact us at: exec_msa_comm@yahoogroups.com. We look forward to hearing from you, and we invite you, once again, to become involved in your community in whatever capacity possible.

Safiyyah Ally, Philosophy and Political Science, 2nd year, UofT (St. George)

Time Management

Imam al-Ghazali (Rahimahullah) wrote in his book The Beginning of Guidance: "You should not neglect your time or use it haphazardly; on the contrary you should bring yourself to account, structure your litanies and other practices during each day and night, and assign to each period a fixed and specific function. This is how to bring out the spiritual blessing (baraka) in each period. But if you leave yourself adrift, aimlessly wandering as cattle do, not knowing how to occupy yourself at every moment, your time will be lost. It is nothing other than your life, and your life is the capital that you make use of to reach perpetual felicity in the proximity of God the Exalted. Each of your breaths is a priceless jewel, since each of them is irreplaceable and, once gone, can never be retrieved. Do not be like the deceived fools who are joyous because each day their wealth increases while their life shortens. What good is an increase in wealth when life grows ever shorter? Therefore be joyous only for an increase in knowledge or in good works, for they are your two companions who will accompany you in your grave when your family, wealth, children and friends stay behind."

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OPINIONS AND ANALYSES

Coming Together

It is a year now since the world witnessed two passenger planes rip through twin towers and destroy the lives of thousands of civilians in a manner unheard of before. For many, it brought to life the terror and destruction experienced by countless victims of slaughter, whose lives have been senselessly erased to further someone's political ambitions.

The reaction of Muslims worldwide was much the same: condemnation of the attack on innocents, sympathy for the victims. Even the besieged children of Palestine burned candles of solidarity, knowing too well what it meant to have one's life needlessly cut short.

Many Muslims opened their eyes to the fact (well known to other religions) that there are indeed wackos among us, or at the very least, those desperate enough to commit such atrocities. Others chose another route and took consolation in theories of government conspirators and subterfuge deeming that the U.S. could not provide conclusive evidence to back their claims.

Whatever happened to transform that cloudless September morning into a blazing brimstone of destruction, only Allah *(subhana wa ta'ala)* truly knows.

It seemed to many as though everything Muslims had worked so hard to achieve had been wiped away for good. But the test was now before us and it was left to Muslims everywhere to rise to the call and stand up for their religion. Muslim media-relations agencies such as CIC and CAIR as well as the smallest mosques and Islamic businesses were faced with digging Muslims out of a vast mineshaft of unending darkness. The long-suffering innocents of Afghanistan were forced to pay with their blood for crimes they took no part in committing.

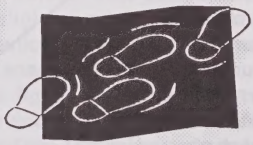
Through the efforts of millions of voices, the world soon came to hear that the meaning of Islam is peace and belief in the sanctity of every human life, the preservation of which Allah has made incumbent on us. Both Muslims and non-Muslims with faith in justice and abhorrence for racism and xenophobia delivered this message with certitude. Their message of peace and tolerance echoed across the globe.

On a micro-scale, the MSA at U of T witnessed many changes to the way things were done. Three new committees were established: ProFac (Professional Faculties), Community Affairs, and Da'wah. Each of these groups was formed to address a specific area in which the Muslim community was heretofore lacking expertise. Unprecedented numbers of volunteers came out of seclusion to effect change and be positive representatives of Islam.

Inquisitive young students were told about the requirements for excelling in higher education; the homeless were fed; *Masjids* were cleaned; community and political student groups on campus got their first glimpse of eager Muslim participants; Islam was shared with non-Muslims on campus by knowledgeable scholars and enthusiastic, open-minded students.

Muslims from all walks of life rolled up their sleeves and for once put aside their differences to shape and deliver these initiatives, proving beyond a shadow of a doubt, that peace and unity are tangible realities.

In all, this past year can be summed up as follows: one small step for a Muslim; one giant leap for Muslimkind.



This *Ummah* has immense latent ability and the potential to originate and bring our dreams into being. Let's not wait for disasters to occur before we decide to share this energy with those around us.

Fatima Butt
University of Toronto (St. George),
Year 3, Human Biology

Why Gujrat Burns

In the Muslim world, Injustice has become the catch phrase of the past century and as it seems from now it's going to be the catch phrase of the current one. Be it from unjust rulers of Muslim lands or from tyrannical powers on the other side of the world employing the latest developments in technology to inflict "collateral damage" on a civilian population, injustice does not seem to end. As a Muslim it has become hard to focus prayers for a certain group because all of them seem to suffer a lot. As the title suggests I am going to focus on the suffering in Gujarat.

Gujarat is different from the other cases mainly because it is the result of years of propaganda focused on a previously peaceful and tolerant people, the people of Gujarat. The way it is different from Israel is quite simple. In Israel it is the work of the armed forces that carry out atrocities on the people, but these atrocities are restricted to killing and destroying homes though many children are also murdered. In Gujarat, it is quite different, the state machinery allows the rioting maniacs to burn villages, rape and then rip apart pregnant women to lynch their fetuses. No matter how many times you hear the stories, the pain never goes away.

Firstly we will try to see the reason behind this grave injustice which will leave its mark in the History of the world. The main cause is the conflict between Hindus and Muslims. History has been marked with injustices from both sides. From the time of Aurungzeb, the Mughal emperor who embarked on forcibly converting to Islam the whole of India by the sword, the Hindus have had reason to be skeptical of Muslims. The more recent event in time was the early forties when great poets like Iqbal realized that no longer could the

communities live in peace foreseeing well in advance events like the destruction of the Babri Mosque and Gujarat. Chants like "Pakistan ka Matlab kiya! La-illha-illalah" motivated the largest land migration in the history of the world; the Indians saw what was most precious to them breaking apart into two. The saw "Maha Baharat" which means Greatest India split. Since then Muslims have been the dividers of India. No longer could Muslims be trusted because they put Islam before India.

After years of corruption in India people were fed up of the system which did not provide anything for the people. They needed a lifeline, support, a will to survive. Just like the people in Germany before Hitler came in to power. A group of people who decided to use the disaffection of Muslims in the population as a means of political gains decided to make fuss about a mosque. That mosque was named after a great Muslim who brought the light of Islam to much of India, that Muslim was Babar. With the current deputy Prime Minister making sure on site that the mosque was destroyed, the polarization of the communities began. Only the mentally restricted did not see behind this ploy to come to power so when the election time came the Hindu fanatics only managed a slight majority, not enough to stay in power.

The Hindu fanatics needed more to polarize the society between "us" and "them" to further assure more support for themselves in the upcoming elections. And this is the point in time that those nuclear tests were conducted to undermine the security of the 150 Millions in Pakistan. Pakistan soon followed suit and hence became the first Muslim nuclear power. These test made sure that they won the next elections.

Now that the people of India had effectively been blinded for many years to come, the calls for the establishment of a grand Ram Temple on the site of the Babri Mosque became more forceful. Defying the ruling of the Supreme Court tensions flared and often when the "kar sevaks" or workers would pass through Muslim areas they would make it a duty upon themselves to insult all that is Islamic. While they were passing through the town of Godhra and maintaining their abuse a few hot tempered and ignorant Muslims allegedly decide to take action and violently murdered all those on the train reminding us what had happened more then 50 years ago when India was portioned.

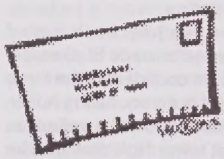
And being as sly as they were, the leaders of the VHP, RSS and BJP used the field of Gujarat and under the nose of the police by making sure that a few MP's were in the police station enforcing the ban on the police to stop the massacre. The chilling words "We have no orders to save you" were heard from the police. A whole 70 page report by the Human Rights Watch called **"We have no orders to save you" State Participation and Complicity in Communal Violence in Gujarat**, is available on their website www.hrw.org

As a result the Muslims in Ahmedabad, a city in Gujarat have decide to leave their localities and come live together in a part of the city called Juhapura where they are now building a fence around the premises and organizing armed patrols. They are trying to be self sufficient as indicated in the Indian-express report on June 2nd 2002 called "**Heard of a place called Juhapura?"** This report is available on the Indian Express website.

After all this the communities have been split, only re-enforcing the fact that even in this day and age some will always exploit the history of Hindus and Muslims and make the minority suffer, and get themselves into power. What is the solution? Some say Pakistan, but as we can see, there is already a little Pakistan called Juhapura in Gujrat where the Muslims are moving towards to get to safety from Hindu dominated areas. Muslims will never be safe in India no matter how "secular" India becomes.

Greater thought has to be given to the treatment of Muslims in "Secular" India, which claims to be the biggest democracy in the world.

Fahad Qureshi,
Universiy of Toronto (St.George)
Year 4, Electrical Engineering



We want to hear from YOU! Send us your opinions, article, stories, poetry or any comments, questions or suggestions to: muslimvoice@yahoo.ca

The next submission deadine is:

SEPTEMBER 27, 2002

Our Lord! Forgive us our sins and efface our bad deeds and take our souls in the company of the righteous. (Quran, 3:193)

The Adventures of Three Nervous Frosh

Adventure #1 - Disorientation Day

Once upon a time in a university far, far into the downtown Toronto core, there were three nervous, yet Islamic friends, Allahwalla, Nakiwalla, and Giddawalla.

From shampooing their beards first thing each morning to massaging their dear mothers' feet each night, the trio remembered the Qur'an and Prophet Muhammad's *(SalAllahu Alaihi Wassalam)* teachings during every waking second of each day. Today was no exception, as the three friends bounded into frosh week ready to embark on their post-secondary voyage to conquer the thunderous seas of knowledge, to unearth the treasures that lay hidden in the undiscovered puzzles of nature, to answer the unanswerable questions of their existence, and be home in time for dinner each night.

But because their parents wouldn't let them move out, they had to go to U of T instead.

As the three jolly frosh trotted down Wilcox avenue towards St. George, Nakiwalla, the more confident of the three friends abruptly let out a squealing holler.

"Noooooooooooo!" he yelled as he fervently leapt towards Allahwalla like a wild hyena about to devour its prey, and forcefully pushed him from his path.

"AHHHHHHHHH!" yelled Allahwalla as he was tackled to the ground. "Oh what is it my brother in Islam? what has caused you to act so aggressively towards me?" asked the now shaking Nakiwalla lying flat on his back in the middle to the cross walk.

"I pray that Allah forgives me for my rough behavior, but as you were crossing the street, you nearly stepped on these poor and defenseless ants! Nakiwalla exclaimed pointing to a tiny ant mound tucked underneath the curb.

"*Tabkir*! You have saved me from committing a grave sin! This is similar to what Prophet Sulaiman *(Alaihis Salam)* almost did in chapter 27, The Ants, verse 18-19 of the Holy *Quran* when he almost trampled over some defenseless ants," stuttered the startled Allahwalla.

"That's exactly what I was thinking my brother in Islam, that was exactly what I was thinking," said Allahwalla as he mechanically nodded his head in approval.

"Oh.. oh, yes, I agree!" exclaimed Giddawalla whose shyness kept him from saying anything other than agreeing with the group.

This constant remembrance of Allah *(subhana wa ta'ala)* was typical of the trio, as everything from finding a matching pair of socks to passing an exam was related to Allah's *(subhana wa ta'ala)* teachings in the Quran and Prophet Muhammad's *(SalAllahu Alaihi Wassalam) Sunnah*.

Just as the three were calming down, the red light turned to green, and the ferocious horns of road raged motorists flooded the street.

"AHHHHHHHHHH" the three yelled in unison as they sprang to the sidewalk as angry motorists bulleted by, just grazing their long thobes as they fled the road.

Panting heavily, Nakiwalla suddenly felt a rumble in his tummy.

"Oh Allah *(subhana wa ta'ala)*, this spike of hunger reminds me of my starving brothers and sisters in Iraq, Afghanistan, Sudan, Kashmir, Bosnia, Chechnya, Sierra Leone... pretty much all of the Muslim world," exclaimed Nakiwalla.

"What shall we do then my brother is Islam?" asked the aching Allahwalla.

"Well, first we shall make an intention to donate all the money we save from purchasing text books from the used book store to our brothers and sisters in need, and second we shall thank Allah for what he has provided for us and search for *Halal* food on campus to satisfy our own hunger, for Allah *(Subhanahu Wa Ta'ala)* states in the holy *Qur'an* that we must strive to eat that which is good and pure.

"But Nakiwalla, this campus is bigger than the valley of Mina in the holy city of Mecca, how will we find *halal* food here?" asked Allahwalla anxiously.

"Do not fear!" exclaimed Nakiwalla, who bravely held his head up high, and pointed his finger straight to the sky. "With the help of Allah *(Subhana wa ta'ala)* who created man from single clot, who gave Prophet Isa *(Alaihis Salam)* the ability to raise the dead, the same Allah *(Subhanahu Wa Ta'ala)* will help us find Halal food on this St. George Campus!" finished Nakiwalla who by now had attracted the attention of curious passers by. But first we shall go to this Nona McDonald's visitor's center for a tour to learn our way around. To the visitor's center!" squeaked Nakiwalla.

Arriving at the Nona McDonald Visitor center, the trio was greeted by the light laughter and great anticipation that filled the room bulging with excited frosh waiting to get their first glimpse of the campus! But just as the trio was about to settle in, the unthinkable happened! They were being approached by a..... by a.....girl!

"AHHHHHHHHHHHHHHHHH!" they all squealed in unison!

"Nakiwalla, do you remember Allah *(subhana wa ta'ala)* has commanded the believing men and women to lower their gaze when in sight of each other! Quick, lower your gaze and shut your eyes, for the evil Satan may tempt you." Obediently all three snapped their necks down like a breaking branch, squeezed their eyes shut. The approaching girl stopped, her cover-girl coated jaw dropped in surprise while struggling to chew bubble gum, twirl her bleached blond hair, and walk in platforms at the same time.

"Like, awwwwwww my God, did like all of you like just looooooose your contacts like at the saaaaaaaaame time?" asked the rather absent minded, yet good natured tour guide who had approached the trio with blank name tags. "This like soooooooo reminds me of when I was like at the Laundromat with my poodle Todo and I like lost my quarter.....".

"Psssst, Nakiwalla, what shall we do, we need to go on a tour but this girl is not finishing her story?" asked Allahwalla

"Just act natural, and she end her story and be on her way" replied Nakiwalla.

20 minutes later...

"So then like this puffy, wuffy cat like came over, and Todo like soooooooo did not like her... or like maybe it was a him" continued the tour guide who starred blankly into space.

"She is still talking, maybe she

has been possessed by a Jinn!" declared Allahwalla.

"Don't be silly, here I will interject, uh, excuse me Miss but we are here for a tour of St. George campus, you see we are in search of *halal* food...

"Tour, I almost forgot! Phewwwwww!" she whistled to summon the droves of frosh.

"My name is like Alicia Silverpebble and I'm like your tour guide so like hang on to your hats for like a tour-o-raaaamaaaaa!" shrieked Alicia.

"Our first stop is, like, Athletic Center — the place where you go when your tushy gets too mushy, hehehe," cracked Alicia.

"Nakiwalla, I don't know what this tushy is, but it certainly does not sound halal!" exclaimed Allahwalla.

"You are correct my brother in Islam. Uh, excuse Miss Pebbles could you tell us where we can get halal food....."

"Food! Well sure, you can like try the Starbucks Coffee shop," replied Alicia, pointing towards the café with her 4-inch nails.

As the trio broke away from the tour, they were drawn in by the delightful aroma of freshly ground coffee, when Allahwalla stopped dead in his tracks. Nakiwalla noticed it too.

"My brothers, I do not like the way she is looking at us," said Allahwalla cautiously as he was belittled by the beady eyes of the Starbucks coffee mascot.

"You are correct my brother in Islam, this woman is not lowering her gaze! She is wicked, but in the bad way! We shall not eat here!" exclaimed Nakiwalla in a stern tone.

As the trio ran back catch up with the tour, Miss Silverpebble led the way to the most dangerous place on campus for unwary young froshies – The Medical Sciences building!

Passing Med. Sci. Cafeteria, the trio decided to take a detour and grab a snack.

"Oh Giddawalla. do you suppose that delicious looking veal sandwich is *halal*?" asked and anguished Nakiwalla.

"I do not know, my brother in Islam. Let us ask this friendly cafeteria-lady, she is sure to know the answer," beamed Allahwalla.

"Excuse me, kind madam, but can you tell us how this cow was slaughtered?"

Giddawalla inquired of the lady behind the counter. "Do you know if the holy words of praise to our Creator were uttered by a true Muslim butcher...who killed this animal in a sanctified manner..in order to cause the animal the least possible pain...and made sure the blood was allowed to drain out and remove the harmful impurities from within the...?"

"Huh?" grumbled the worker, who was clearly annoyed by these questions. "It's time for my coffee break. I'm outta here," she huffed, leaving Giddawalla eulogizing to the sandwich display cabinets.

Giddawalla finally looked up in time to see her back as she left the cafeteria. "Look my brothers! This kind woman has gone off in order to verify our requests. Let's follow her in order that we may hear for ourselves the story behind this food."

They lost sight of the woman's quickly receding figure for a few moments.

"There she is!" exclaimed Nakiwalla gleefully as they chased after someone wearing a hair net that resembled that of the lady. "And she is carrying something. It must be *halal* veal."

Unbeknownst to our three heroes, they had come across an innocent medical student, taking her latest dissection down to the anatomy lab for her professor's approval. They headed down the dimly-lit stair-well and just caught the door in time to miss the sign on it, which read: 'Restricted Entry'.

The student didn't know she was being followed, and went about her business, leaving the trio trapped in the, now dark anatomy lab.

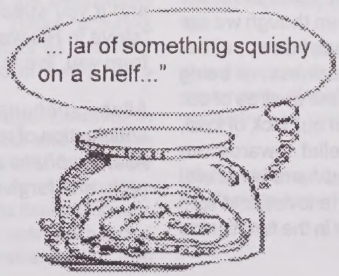
"Who turned out the lights?" asked a bewildered Nakiwalla.

"I will find the switch!" said Allahwalla, who was good at solving problems. He groped around the dark walls, until he came across a jar of something squishy on a shelf. "Aha, we are in the main kitchen. I have just found the ground beef, but it does smell a little funny for *halal* meat."

But at that moment, Allawalla found the light switch, the room became light with terror!

"Ahhhhhhhhhhhhhhhh!" they jabbered in unison! The room was filled with shelves of pickled human body parts and a human brain sat in Nakiwalla's hands!

"AAAAAAAAAHHHHHHHH! This is definitely unhalal! We must escape this filthy place!" After trying helplessly to open the front door that was locked from the inside, Nakiwalla's eyes darted across the windowless room and he suddenly noticed a ceiling high vent. Grabbing the longest thing he could find, a few meters of human intestine carelessly left on the counter, Nakiwalla threw the intestine over a hook on the ceiling and sent the frightened Giddawalla up the intestine rope to the vent.



But just as Giddawalla was about the reach the vent's opening, his hand slipped, and he went swinging across the room like a frantic Tarzan. "Whoaaaaaaaaaaaah!" he yelled as he went crashing into an electrical box. The dripping intestine splashed formaldyde onto the sensitive electrical circuitry.

"Oh no!" mumbled Nakiwalla as sparks began to fly, and a full blow fire began to engulf the room!

"Ahhhhhhhhhhhhhhhh!" they cried as Allahwalla tried to cool the flames by fanning them with his beard.

"We are doomed" cried Giddawalla.

As the fire grew larger, the frosh prayed. Soon the building's alarms went off. With the blaring of sirens, Nakiwalla couldn't help becoming more fearful.

"It sounds like the horn of Israfil, blowing the infamous horn that is to destroy the world! We are doomed!" shrieked a hyperventilating Allahwalla.

With this the three began asking forgiveness of one another and from Allah for any sins they had committed.

"Ash hadu an la illaha il Allah wa ash hadu anna Muhammadan..." they said raising their right index finger in anticipation of certain demise.

Suddenly the sprinklers came on and began to drench the flames.

"We're saved, by the mercy of Allah!" they cheered in unison. Just then a sister in second year meds burst into the room. "What's going on in here? Are you guys alright?"

"Where are we?" they screeched still quite frenzied from their adrenalin rush.

"This is the anatomy lab. How did you get in here?" she inquired.

"We were looking for halal food, and followed a lady into what we thought was a kitchen.." cried Giddawalla.

"Why don't you try the Hangar at Sidney Smith? They've just started selling halal food there to accommodate to the needs of Muslim students."

"Jazak Allah Khair!" said Nakiwalla as he let out a sigh. "For, if this was only our first day on campus, who knows what the rest of our stay at U of T will be like."

"Yes, I agree with the group!" added the tiny Giddawalla. And the three bosom friends bounded off arm-in-arm to the Hangar!

The End...For Now..

Know Yourself

To know oneself is to see the truth. To see oneself only is blindness. The one who knows himself comes closer both to the Creator and to all and everything He has created. The one who only sees and cares for himself is far from Allah (*subhana wa ta'ala*), from everything except his evil commanding ego.

Each and every one of us has been brought to this life and to this world for a specific purpose: some to cure ills, some to build, some to feed those whom no one feeds, some to count the money of others, some to defend the helpless against tyrants, some to teach and some, alas!, to be a lesson to others by doing what is not meant to be done. Each of us is a minute part of a whole, without or with the failing of which the whole will suffer. And when our functioning deteriorates with age or deficiency, the part is changed, the old part is taken away and replaced by a new part, a new person doing the same job. To be aware of one's purpose in one's private life is a good beginning in knowing oneself.

Then there is the general and more important purpose of one's existence as a believer and a Muslim. What should our attitude be, our goal towards the rest of human kind, towards the rest of creation, so that the part is in harmony with the rest of the parts of the whole?

Allah (*subhana wa ta'ala*) most high describes, warns and promises His rewards to the believers as to how to fulfill this obligation: our religion. In the Holy *Qur'an* Allah(*subhana wa ta'ala*) most high says:

"Oh you who believe! If any amongst you turns back from your religion, Allah (*subhana wa ta'ala)* will bring a people whom He loves and who love Him, humble towards believers, stern towards disbe- lievers, striving in the way of Allah (*subhana wa ta'ala*) and fearing not the blame of the blamer. Such is the grace of Allah (*subhana wa ta'ala*) which He gives to whom He will. Allah(*subhana wa ta'ala*) embraces all and everything and is All-Knowing." (Quran:5-54)

Our religion is what we are created for, to serve for Allah's (*subhana wa ta'ala*) sake in the capacity of power invested in us and as directed by the Holy *Qur'an* and the traditions of the Prophet (*sallAllahu alaihi wasallam*). And even though we are given the capacity and the direction we do not do so, either due to heedlessness, lack of knowledge, laziness, or being distracted by our evil commanding ego and the desires of our flesh or worse still, by revolt. This is a sign of our lack of love, thanklessness, non-consideration or disbelief towards our Creator. Then we are warned that Allah *(subhana wa ta'ala)* will discard us and "bring a people whom He loves and who love Him . . ." to fulfill our place as a spare part in the functioning of Divine Harmony.

Our failure to fulfill our duty because of old age or weakness and our consequent being replaced, is not due to Allah's (*subhana wa ta'ala)* dissatisfaction, but due to His mercy. If we have done what we have been created for, when He takes us to Himself, He promises us His Paradise.

What qualification is given to those people whom Allah (*subhana wa ta'ala)* brings to replace the ones who have left their religion, the purpose of their creation? That they be loved by Allah (*subhana wa ta'ala)* . The ones who are loved by Him are loved by all except those who are chased from the love and care and mercy of Allah (*subhana wa ta'ala)* , the disbelievers.

The believers who love those whom are loved by Allah (*subhana wa ta'ala)* are to be treated gently, humbly, with extreme consideration, considering them above oneself. That is the second quality of the chosen ones.

The third characteristic is their "striving" in the way of Allah (*subhana wa ta'ala)* , "being stern with the disbelievers," without fear of the criticism of whoever they are who blame them. The phrase, "striving for Allah's (*subhana wa ta'ala)* sake is the true translation of *Jihad*, the misunderstood word. It is usually taken as war waged against the enemies of God, while in reality it is an effort to save oneself from the worst enemy, one's personal devil, one's own ego.

Yet this does not exclude fighting in defense of one's religion, the purpose of one's existence ordained by Allah (*subhana wa ta'ala)* and one's life. which is necessary to fulfill this obligation. Sometimes this fight is done by force and sometimes only with intelligent discourse.

One of the wise of old said, "Victory is gained against the ignorant primitive by force and against the educated civilized people by discourse." Compared to the past, we can call the society within which we live as "civilized" and "educated," where the possibilities for communication abound. Any message could be sent from one end of the world to the other, addressing millions of people. The threat of the possibility of force is equally large, enough to annihilate millions of people, guilty and innocent alike in a matter of seconds.

Allah (*subhana wa ta'ala)* promises to be the eyes, the ears, the hands, the tongue of the one whom He loves. Words, if they are yours, are cheap and unconvincing, especially if not accompanied by acts supporting what you claim. But if you are a true servant of Allah (*subhana wa ta'ala)* , loved by Him, and if you speak in His words and do as He says, you can "strive in His way," and avoid all violence to you and coming from you, live in peace and possibly bring peace.

Allah (*subhana wa ta'ala)* knows best. This I wrote in anticipation of recalling Sept 11th's coming anniversary. May Allah (*subhana wa ta'ala)* lead us and keep us on the straight path, and forgive the ones who go astray. Amin.

Anonymous

Why The Double Standard?

Jewish Charity Challenges Canadian Policy on Israel in Court

Members of the Canadian Jewish community are anxiously awaiting a decision by the Federal Court of Canada regarding a tax appeal launched by a Jewish charity. The decision, expected in the next few weeks, could mean that the Canadian Magen David Adom for Israel (CMDA) loses its charitable status for financing activities beyond Israel's pre-1967 boundaries, in contravention of Canadian policy.

Jewish settlements in the West Bank, Gaza Strip and East Jerusalem are considered "contrary to international law and unhelpful to the peace process," according to the Canada Customs and Revenue Agency (CCRA). Canada's Department of External Affairs considers the settlements an obstacle to peace in the Middle East.

About two years ago, the CCRA notified the CMDA that its charity registration was being revoked for operating in the occupied territories. Canadian tax laws permit donors to claim a tax deduction for contributions to registered charities. Provisions of the Income Tax Act allow donors to write off part of their charitable contributions and thereby reduce their taxable income by as much as 20 percent.

The deduction provisions of the Income Tax Act, aimed at encouraging private contributions to charities, appear to have been used quite successfully by supporters of Israeli settlement activity, considered illegal under international law. According to the Israeli human rights group B'Tselem, the settler population in the West Bank (including East Jerusalem) numbers 380,000. In its report Land Grab, released earlier this year, the rights group also noted that, between 1993 and 2000, the number of settlers in the West Bank increased almost 100 percent.

Under Canadian law, it is not illegal to send money to Israeli settlements. It is unlawful, however, to claim a charitable tax deduction for the contribution, which is exactly what many CMDA contributors are doing. A 1997 investigative report by the Toronto Star revealed that a number of Jewish organizations were using their charitable status to issue receipts for such

contributions. Despite the negative publicity raised by the story and promises by the government to act, the practice still appears to be widespread.

In 1997 the government revoked the charitable status of the Toronto Zionist Council after it was revealed that the Council channeled funds to the settlements. Unlike the Council, however, the CMDA appealed the CCRA decision to the Federal Court.

At a hearing in June of this year, government lawyers argued that ambulances donated by Canadians through the CMDA were operating in West Bank, Gaza and East Jerusalem settlements. The government also alleged that the ambulances were used for non-medical purposes as well. These "activities which lend support to Israeli settlements beyond its pre-1967 borders," the CCRA argued, undermine Canadian public policy regarding the Israeli-Palestinian conflict.

The CMDA is the Canadian branch of Magen David Adom (MDA), which was established in 1931 to collect and dispense blood and equipment to medical institutions and to operate ambulances. Although it is not recognized as such by the International Red Cross Societies, the MDA touts itself as Israel's equivalent of the Red Cross. The organization openly proclaims itself as a humanitarian group, yet unabashedly and wholeheartedly supports the Israel Defense Forces. Under "11 Excellent Reasons Why You Should Support Magen David Adom," for instance, the MDA's Web site proudly proclaims that its High Frequency FM Radio Network is available to the Israel Defense Forces. Moreover, the CMDA's own Web site provides a link to the Israel Defense Forces Web site, along with links to other humanitarian groups.

The Federal Court's decision could have serious consequences for Canadian charities raising money for Israel. Some Jewish leaders, in fact, are crying double standard and unfair targeting of the Jewish community. Interestingly, these were some of the same people calling for tougher anti-terrorist fund-raising laws a few months earlier, when the government passed a law which many observers believe unfairly targets Arab and Muslim fund-raising activities.

Canada's Jewish community contributes more on a per capita basis than even their American counterparts. "There's a cartel of Canadian millionaires who give massive amounts of money,' says David Drache, a prominent Canadian charities lawyer representing the CMDA. Claims Judy Grossman, overseas fund-raiser for the Hebron Fund in the West Bank, "Toronto Jews are one of our biggest supporters‹they're tremendous."

The Toronto-based Press Foundation, which has been linked with fund-raising activities for Jewish settlements, raises millions of dollars, though it is unclear how much of this goes to the settlements.

These are not the only Canadian groups breaking the law. Conservative estimates put the number of registered Canadian charities connected to Israel at more than 300. And, according to Drache, "there are hundreds of organizations that are supporting organizations directly or indirectly beyond the Green Line [in the West Bank]." These "are all technically in breach of this [Canadian government] policy," he added. Drache claims that the CCRA policy has no basis and that it was "invented" by tax officials in 1991. "Public policy is infinitely harder to establish than government policy; [it] is not a matter of law," he told the Canadian Jewish News.

Apparently Drache does not consider contributing to the continuation of illegal occupation in contravention of Canada's stated foreign policy a sufficient legal basis for government policy. Or perhaps he is forgetting that charities are not allowed to promote political activity.

Reaction from Muslim and Arab quarters is muted. The case has attracted no attention most people approached for this story, in fact, had no comment, as they were not even aware of the case. Clearly, Canadians concerned about bringing peace to the region must pay close attention to the decision, expected before fall.

If the pattern of questioning is any indication, however, the panel of three judges appears to be buying Drache's arguments. Hopefully, the judges will eventually cut through the sophistry and recognize it for the political issue it is.

First published by the Washington Report on Middle East Affair by Toronto-based Writer and Lawyer, Faisal Kutty

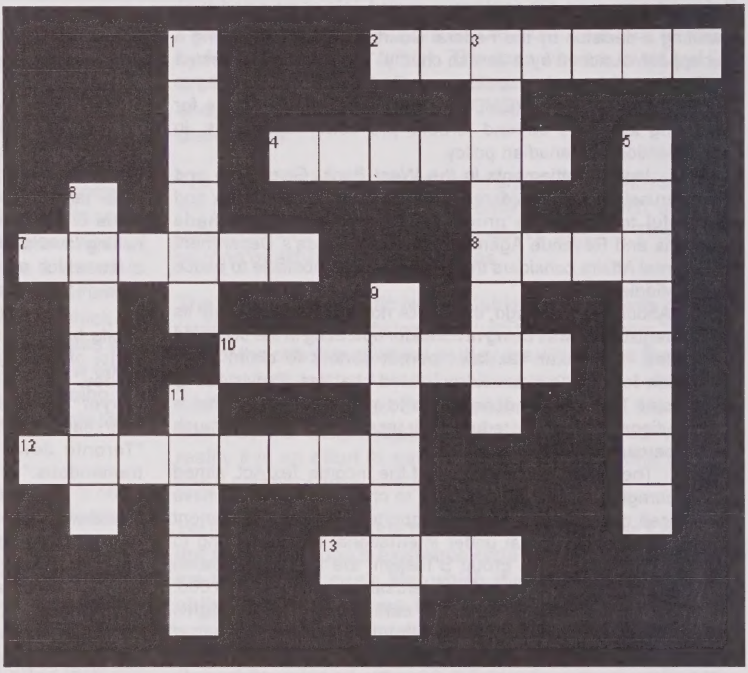
Entertainment

Crossword Clues

Across:
2. A famous collector of Hadith.
4. One of the 3 holiest cities in Islam.
7. Greeting from a Muslim.
8. The first word of the Holy Quran to be revealed.
10. The opening surah of the Holy Quran.
12. Late night prayers.
13. Noon-time fardh prayers.

Down:
1. The intention to do something.
3. The first woman to accept Islam.
5. The first pillar of Islam.
6. The month of fasting.
9. The highest Jannah.
11. A person who knows the Holy Quran by heart

Answers to crossword on pg 11...



T	Y	Z	M	R	M	W	A	L	I	I	J
N	H	M	K	R	D	M	B	J	M	Y	Q
D	E	E	M	A	H	E	E	A	X	A	N
M	K	R	M	B	E	W	S	E	Z	V	R
T	A	N	O	S	K	W	D	Z	K	A	C
L	R	J	A	O	A	H	A	A	H	A	M
E	A	H	I	H	F	R	A	I	H	E	H
E	H	K	I	D	E	A	M	L	E	A	B
L	M	D	Y	Y	E	R	H	R	I	J	A
A	A	L	T	R	T	L	A	G	D	Q	Q
J	N	P	G	V	A	K	I	L	A	M	I
L	Z	K	J	M	L	W	A	H	H	A	B

WORD SEARCH!
SOME OF THE NAMES OF ALLAH (S.W.T.)

(AL)-LATEEF
(AL)-HASEEB
(AL)-WALI
(AR)-RAHMAN
(AL)-WAHHAB
(AS)-SAMI
(AL)-KAREEM
(AL)-HAMEED
(AL)-WAHID
(AL)-BAQI
(AR)-RAHIM
(AR)-RAZZAQ
(AL)-BASEER
(AL)-MALIK
(AL)-GHAFOOR
(AL)-BARR
(AL)-AHAD
(AL)-JALEEL
(AL)-KHALIQ
(AL)-HAKEEM

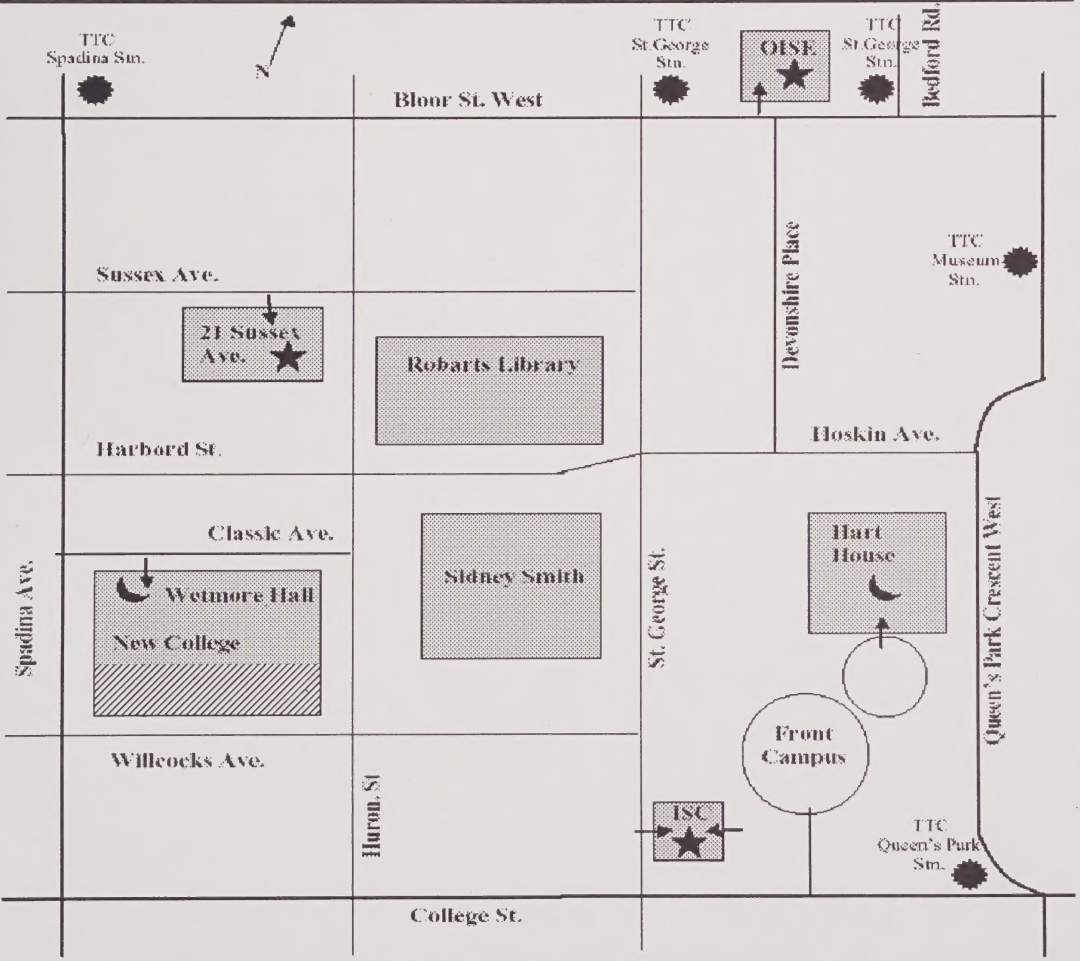
Prayer Space on Campus

★ Daily Prayer Locations:
- ISC - International Students' Centre, 3rd floor
- OISE - 252 Bloor St.W., 8th floor, room 136
- 21 Sussex Ave. - 5th floor, room 508

☾ Main Jumuah Prayer Location, 1-2pm *(one of these two locations):*
- **Wetmore Hall, New College** - 300 Huron St., Wetmore Hall
- **Hart House** – 7 Hart House Circle, 2nd floor, Debates Room *(during Fall and Spring session exams, and during the summer. Exact switch date posted on website noted below).*

University of Toronto St.George Campus Prayer Locations

For up-to-date information on prayer space/time locations, subscribe to MSA-L e-mail listserv. Details on our website!



Muslim Students' Association, University of Toronto, St.George Campus
Website: http://www.utoronto.ca/muslim, E-mail: msa_uoft@yahoogroups.com
Hotline: 416-946-7788 (voice mail), Office: 21 Sussex Ave., Suite 405

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